

The Indiana Jewish POST & OPINION

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DRIVE CAREFULLY — That's the message to Israeli motorists who are notorious for aggressive driving. Tel Aviv artist Avi Nahmias was effective, it is hoped, in using Princess Diana's tragedy to get across the message Israel needs.



UNUSUAL, YES; BUT LESS AND LESS — Services that are unusual are becoming more prominent these days; and this one is the 51st annual at Cathedral of the Pines by members of Rabbi Wesley Odell's Temple Israel of Dover, N.H. He was assisted by Cantor Betsey Peters-Epstein of Temple Emanuel, Worcester, Mass. Rabbi Seth Bernstein and Cantor Wendy Autenrieth, both of Temple Sinai of Worcester, assisted. The annual service attracts several thousand people.

With or without Netanyahu, GA will be a grand event

By ED STATTMANN

The presence or absence of one man — even if he heads the government of Israel — is not enough to make or break the 66th General Assembly of the Council of Jewish Federations, which begins Nov. 14 in Indianapolis. So says Alice Berkowitz, who knows these things.

Berkowitz is chairman of the Host City Committee for the GA and a representative of the Jewish Federation of Greater Indianapolis. There will be so much going on at once at the GA that even 20 people assigned to keep tabs on it will be unable to cover everything, she says.

As for Prime Minister Binyamin Netanyahu, "He still hasn't canceled," despite rumors to the contrary, she said as this issue of the P-O was ready to go to press. "He still has 100 rooms reserved and has sent security to check out everything. He still hasn't canceled."

She said she believed if the Ne'eman Committee in Israel managed to find a compromise proposal that has a good chance of adoption by Israel's Knesset, Netanyahu would certainly come to Indianapolis — in fact, "he's going to come like a shot." The Ne'eman Committee is a panel appointed to explore the possibilities of compromise between Israel's powerful Orthodox establishment and Americans in the Reform and Conservative movement. The Diaspora groups want more official recognition in Israel and no laws discriminatory against their rabbis and adherents.

The Ne'eman Committee was formed on the advice of Israel's President Ezer Weizman, who persuaded to seek compromise and to hold back from their plans of suing the Israel government.

Berkowitz said the Israelis might be a little worried that if Netanyahu comes to Indianapolis he might not receive a gracious welcome, "but I think people will welcome him recognizing the dignity of his position as prime minister."

Jews have survived other divisions in the past 5,000 years, after all, she said.

Berkowitz said she expects good attendance locally as well as from around the country. Counting only the volunteers, there will be nearly 1,000 people at the GA. Many more people will come from out of town. Besides the local volunteers, some will be coming from out of town, even from out of state. The relatively small city of Dayton, Ohio, is sending two busloads of volunteers, Berkowitz said.

Housing is the only major problem, so far, she said. "We've run out of hotels. We're putting people as far away as Plainfield" to the west of the city, she said.

She said the GA will feed nearly 700 at a Friday night dinner and more than 1,000 at a luncheon the next day.

The numbers certainly will be more than at last year's GA in

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Council of Jewish Federations



I HEARD IT ON TUESDAY

Peter Weisz gets 50-year record; a gold one

By Gisela Weisz
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BIRTHDAY: On Oct. 25 a friendly dinner was rendered in a private entertainment room for two families to get acquainted and to congratu-

late the host, Peter, and his fiancée, Dr. Alla Nikitina. Alla gave a beautiful and touching toast to Peter, on the occasion of his 50th birthday. She said she was happy they had met and that she may find joy in her fiancée's personality, sensitivity and care.

On the humorous side, Shy Kuperstein lauded a long list of Peter's attributes — with slight exaggeration. He presented the written words of his wife, Elana, saying about the birthday person, that — if there is a song to be written, or someone's computer disintegrated, or a fund-raiser to be held for the Hebrew Academy, or a party to be organized, or a music performance ren-

dered, or a speech to be presented, or a play to be written, or a caricature done, or a poster designed or similar tasks have to be done — just ask Peter and he will do it!

Peter thanked the well-wishers in English and newly acquired halting, but understandable Russian language. Present on this happy birthday were Peter's three children, Sandor, Lillian and Oliver Weisz — who presented their father with a gold record — framed and deco-

rated with a huge red ribbon — and bearing 10 songs that Peter composed.

In addition to Peter's fiancée, Dr. Nikitina, there were her son, Maxim Kalinko, as well as Jacob Aizic, Sylvia and Mike Blain, Svetlana and Fred Bruns and their children; Zina and Iona Bricker, Angela and Ilya Grabovsky and their children, Simona and Hart Hasen, Miki Jacobs, Elana and Isaiah Kuperstein, Adam Kuperstein, Shana Korolev, Hana Korolev, Tamara and

Vladimir Nikitin, Tamara Seminova, Julie Tzucker, Maria and Edward Vysko; Sandy Weisz and Miki Jacobs of Evanston, Ill.; Gabor Varkonyi and Jasmin Ruiz; Lillian Weisz of Ann Arbor, Mich.; Oliver Weisz of Chicago and Gisela and Zoltan Weisz.

GET READY FOR POWER
HANUKKAH SHOPPING:
Continued on page 5



Sandor, Lillian and Oliver Weisz after the presenting the Gold Record to their father, Peter Weisz, on his birthday.

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*PROGRAM CONTAINS LANGUAGE THAT MAY NOT BE SUITABLE FOR CHILDREN.

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Death penalty topic for study lunch

Norman Lefstein, dean and professor of law at Indiana University School of Law-Indianapolis, will moderate a discussion on capital punishment as part of Congregation Beth-El Zedeck's downtown lunch and study group on Tuesday, Nov. 11, from noon to 1:30 p.m. at Christ Church Cathedral, 125 Monument Circle.

Lefstein will comment on the selection of cases for capital punishment and on how those cases are prosecuted and defended. He will also talk about administration of the death penalty by the state of Indiana, in the federal system and elsewhere.

Rabbis Dennis and Sandy Sasso of Congregation Beth-El Zedeck will host the program and discuss the Jewish perspective on the death penalty.

Lefstein served as director of the Public Defender Service for the District of Columbia and as an assistant United States attorney in that district. He has taught at the University of North Carolina School of Law at Chapel Hill, N.C.

Since 1988 he has served as dean at Indiana University School of Law-Indianapolis. He chairs the Indiana Public Defender Commission and serves as chief counsel for its subcommittee on federal death penalty cases.

This program is part of a monthly downtown lunch and discussion on relevant and compelling issues in contemporary Jewish life. Future dates and topics are as follows:

Dec. 9, Hanukkah Without *Bubbe Meisas*; Jan. 13, Race Relations; Feb. 10, Taming the Consumerist Urge: Shabbat and Business Ethics; March 10: Sound Smart at Your Passover Seder: An Early Look Into the Haggadah; May 12: Jews and Christians in Dialogue.

All sessions are public and will be held at Christ Church Cathedral on the Circle. The cost of \$6 per session per person includes a dairy lunch. For more information or to make a reservation, contact the synagogue office at 253-3441.

Interfaith commission coming to an end

Rabbi Dennis C. Sasso, president of the Indiana Interreligious Commission on Human Equality (IICHE) announced Friday, Oct. 31, that the Commission will close on Dec. 31.

The Indiana Interreligious Commission on Human Equality is a statewide organization of representatives from the Jewish, Protestant, Roman Catholic, Muslim, Baha'i, Hindu and Unitarian Universalist faiths working to

promote racial and social justice, interreligious dialogue and the value of diversity throughout the state of Indiana and was created in 1969.

Sasso said the need and demand for IICHE's programs has increased, but the funding has slipped too low to continue.

A Visioning and Futures Task Force chaired by the Rev. Edward Weisheimer, regional minister for the Christian Church (Disciples of Christ) in

Indiana, will explore means to continue IICHE's work of interreligious dialogue and human equality in Indiana.

The Commission was established in 1969 as the response of the Hoosier religious community to the 1968 *National Advisory Commission on Civil Disorders* (the "Kerner Commission"), which found that the United States "is moving towards two societies, one black, one white — separate

Continued on next page



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The circus as an art form

By CHARLES EPSTEIN

Clowes Memorial Hall hosted a unique presentation, *Cirque Ingenieux*.

Upon entering the auditorium you are surrounded by



sound. Many speakers are spread throughout the house. Before arriving at your seat you hear horses clopping, strenuously pulling heavy circus wagons, the crunch of pebbles on a road, the roar of jungle animals, and elephants trumpeting. You actually feel yourself dodging these realistic sounds.

When the curtain goes up you are transported to the turn of the century to witness

a circus in progress. The first act consists of five scenes. After the intermission four scenes appear in the second act. There are many, many excellent circus acts filling every scene. It is like a spectacular Ed Sullivan Show without Ed Sullivan.

The audience reaction throughout was that of utter amazement.

Cirque Ingenieux had little dialogue (if any) and strung its circus acts together with a plot line so thin it would not cast a shadow. I personally saw absolutely no need of any plot and would have enjoyed the performance of one circus act after another without the flimsy "plot" of a little girl wanting to join a circus. The outstanding qualities of this show were the incredible circus acts. The costuming was exquisite. The lighting was unusual. And the music deafening. In fact, at times the performers could not hear their

applause over the high volume modern music.

This "theatrical fair" was not for the traditional theatergoer. Even though the audience was awestruck from the technical aspects plus the superb performances, this offering was completely different from anything I have seen previously. To be honest, this was the strangest show I have ever seen. It was a technical marvel with many moments of ballet and magic. With this hodge-podge of elements, a plot line is superfluous. Bring on these magnificent performers one after another and forget the "story."

We were shown many wonderful feats of strength and dexterity, from the trapeze artists and contortionists to the jugglers and moving statues featuring two of the strongest men I have ever seen. Their slow motion power and agility was mind-blowing.

The Broadway Classic Series will continue with *State Fair* starring John Davidson, Nov. 25-30. This stage musical includes such memorable songs as "It's A Grand Night For Singing," "Our State Fair," and "It Might As Well Be Spring" which won the 1945 Academy Award for Best Song.

GALA PARTY

If you did not attend Raleigh's Dinner Theatre's third anniversary party you missed a prestigious event. The food was wonderful and

the entertainment superb. Blaine Jarrett, Jim Herre, and Jacque Wagaman sang up a storm. They were joined by Emily Robison and the coquettish Vonda Fuhman who introduced her new tipsy act. The seasonal stage decor was tastefully created by Blaine Jarrett and was quite effective.

Raleigh's current presentation is *Singin' & Swingin'*, a 1940s musical revue that will keep your toes tapping to the extraordinary beats of yesteryear.

Looking backward

By GISELA WEISZ

TWENTY FIVE YEARS AGO: Libby Fogle was starring in another production of Footlite Musicals. She had the role of Fairy Godmother in "Cinderella."

TEN YEARS AGO: Davie Wiener and Jan Yosha were

winners of the recent Mixed Couples Golf Tournament at the Broadmoor Country Club. Filling out the top five places, in order, were Bob and Nancy Malbin, Mason Goodman and Dale Friedlander, Tom and June Herman and Alan Klein and Ann Timberman.

Commission

Continued from prev. page and unequal."

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OBITUARIES

Paul J. Sicanoff, 73, co-owned 500 Club

Paul J. Sicanoff, 73, a noted entrepreneur who formerly lived in Indianapolis, died Sunday, Oct. 26, at his home in Los Angeles.

Mr. Sicanoff co-owned the 500 Club in the late 1950s and early 1960s. The 500 club in the old Essex Hotel was a favorite gathering place for drivers, mechanics, owners and media every May — "race month" for the city. The co-owner was "Voice of the 500" announcer Sid Collins.

A native of Bryan, Ohio, Mr. Sicanoff also had owned various other businesses in and around Indianapolis, including a candy store, a Chrysler dealership, a hide and tallow business and a soybean processing plant.

He was a 1941 graduate of Shortridge High School. He served in the Air Force from 1941 until 1946. His World War II tours of duty included assignments in India and China.

In the 1960s, Mr. Sicanoff moved to Los Angeles, where he and his brother developed a wig import business and later a medical management business in which he was ac-



Paul J. Sicanoff

tive until his death.

Survivors include his brother, Walton Sicanoff of Redondo Beach, Calif.; a niece, Linda F. Cohen of Indianapolis and four nephews, Steve, Mark and Gary Sicanoff in California and Larry N. Cohen of Indianapolis.

Mr. Sicanoff was buried in California. Memorial contributions may be made to the American Heart Association, the Indianapolis Hebrew Congregation Cantor's Discretionary Fund or the donor's favorite charity.

Gisela

Continued from page 2

On Nov. 23 the Beth-El Temple's "Hanukkah and Bazaar" will be held. Raffle, kid's activities, bake sale, pottery, gift shop items and many more will be available for young and old.

IN ERETZ: Ruby Schahet has returned from a trip to Paris and Israel, where she visited friends and relatives.

ONCE UPON A TIME WAS A HADASSAH: The title of a newly published book is: "It Takes a Dream: The Story of Hadassah." Marlin Levin, the author of "Balm in Gilead" is the writer. The volume can be ordered right now, before

it will be available in the book stores, 1-800-880-9455.

CONGRATULATIONS to Martha Hayman, whose new name is now Martha Hayman Bell.

KAHN MARKETPLACE in Carmel was the scene for a successful National Council of Jewish Women's meeting on Sept. 25. Members and their guests had ample opportunity to sample the rich array of wines and cheeses. Outstanding wine expert Joe Husar conducted a "mini seminar" in wine tasting. He offered the most satisfactory combination

of wine and the selection of the most appropriate cheese to complement the selected wine.

GENERAL ASSEMBLY 97: At the Indianapolis Convention Center, Nov. 14-19 will be the General Assembly. The Assembly needs volunteers. Call Jewish Federation at 637-2473 to offer help and/or attend the world's largest Jewish National Convention.

NEW ABODE: Dr. Caryn Vogel and her husband, Rick Bentley, with their children, are in their new Indianapolis home, at 520 West 63d St.

Samuel Lovinger, 87, managed warehouse

Samuel Lovinger, 87, who managed the warehouse for Capital Paper Co. for 50 years, died Saturday, Oct. 25.

Mr. Lovinger retired from Capital Paper in 1962 and worked from 1981 onward for Sweet Things.

He was a member of Congregation Beth-El Zedeck and its men's club and of Ohev Zedeck Cemetery Association.

He was the widower of Julia Alpert Lovinger.

Survivors include a son, Howard J. Lovinger; a daughter, Mrs. Penni E. Brodey, and six granddaughters.

Services were Tuesday, Oct. 28, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Dennis Sasso officiating.

Memorial contributions may be made to Congregation Beth-El Zedeck.

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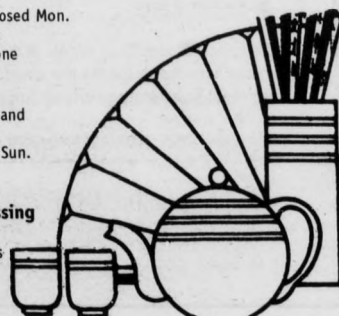
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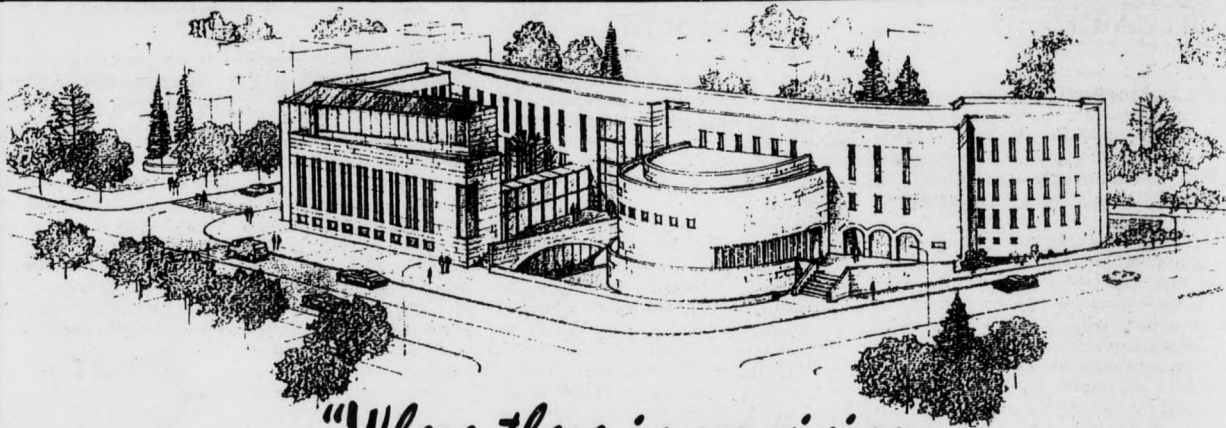
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To be a good Jew means to study, and reflect upon, the great classics of the Jewish tradition. It means to treasure the Jewish heritage, and be committed to its furtherance and reach. It means to be committed to enriching and intensifying Jewish life around the world in the United States, Israel and abroad.

These values are central to Touro's ethos as an institution. Its College of Liberal Arts and Sciences and Graduate School of Jewish Studies requires study of classical Jewish texts, and seeks thereby to inspire students to deepen their own Jewish identities and to build Jewish learning, community, and continuity around the world.

Can any Jewish venture be more important? The Jewish people has flourished for thousands of years. We have survived the destruction of our homeland, exile upon exile, and we arose from the smoke of the Holocaust to rebuild Israel.

Yet the Jewish people in the Diaspora stands at the portals of another kind of tragedy, the tragedy of assimilation and the crumbling of Jewish identity. Unless we deepen the Jewish identities of our youth, unless our college students become catalysts for Jewish renewal, then the Jewish heritage, too, will rise in smoke. But this time, it will be the smoke of our own indifference.

We believe that Israel is crucial to this reinvigoration of Jewish life. Some two thousand year ago, the tortured years of Jewish exile in Egypt were resolved only in the land of Israel. So too, now, the spiritual and cultural wanderings of the Jewish people can be best resolved by experiencing our own spiritual and cultural homeland, the modern State of Israel.

For all these reasons, Touro was one of the first colleges in the United States to encourage its students to spend a year abroad in Israel. Now, close to 1000 students are enrolled in Touro's programs in Israel. Touro also is building two major campuses, one

in the heart of Jerusalem for Israeli students, and one in Rannana for Jews from around the world.

Touro Yeshurun: for Israeli students

Jerusalem is the academic and cultural heart of Israel. It is here that Touro launched a series of programs to bring the best of American models of higher education and academic values to Israel, thereby strengthening Israel's role as an economic and Jewish cultural power. These programs bring to Zion the rich tradition of American academic excellence and the spirit of cooperative understanding.

The College will soon break ground on a new facility, Touro Yeshurun, located on King George Street in the heart of Jerusalem. Designed by Ada Karmi, Israel's award-winning architect, this beautiful new campus will consolidate and house all of Touro's Jerusalem-based programs for Israeli students.

American International University in Israel: for Diaspora students

The plan to develop an American International University in Israel to promote Jewish identity is an idea whose time has come in the battle to maintain the identity and allegiance of our youth.

The University will be a 4-year, fully accredited college program taught in English with a full American-style campus complete with sports facilities that can attract substantial numbers of students from the United States and the diaspora.

Of course, there are many innovative programs to promote Jewish identity and combat assimilation. But few, if any, are geared to the college years which are the last structured educational experiences of adolescence.

Those who attend the new University — whether for one, two or four years — will return home with a greatly enhanced sense of who they are as Jews. They will not only be carriers, but transmitters of our great tradition, helping to insure Jewish continuity.

Hillel concluded his teaching with the following exhortation: "If not now when?" Much remains to be done to insure a flourishing future. If we don't act decisively now, the future may slip from our grasp.



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EDITOR'S CHAIR

No one living has attended as many G.A.s as this writer, whose history goes back to Sidney Hollander and Stanley Meyers as presiding over the G.A. convention in those days so long ago. Only one other person has attended as many and he has gone to his reward. He was Lewis Weinstein of Boston, who was a past president of the G.A. and put his appearance year after year until he went to his final reward several years ago.

Over the years we learned to respect the Jewish leadership, an admiration that has never left us. The devotion of so many Jewish leaders to Jewish causes was remarkable to behold, even though as we reported on the sparse attendance at the Sabbath services at the conventions almost as if they were being boycotted then by these same devoted servants of the American Jewish community.

One aspect of the GA doesn't seem to have been noted, even though we've called attention to it — they are like college homecomings. The federation directors and the Jewish leaders who get together on other occasions when their own agencies convene all attend the GA, so there is that convivial spirit of meeting and greeting old friends. Then as far as the laypeople, to them also it's like a college reunion, for they do get to see each other at the conventions of their own organizations but now everybody is in one large gathering for four days or so and the kissing that goes on between friends of the opposite sex and the hearty greetings of the same sex tells you of the cross leadership camaraderie in American Jewish life.

There is one subject that will not be discussed at the General Assembly in Indianapolis next week and it is the most pressing in the national Jewish community.

Some 15 years ago the G.A. turned to a national social science agency to seek a solution to the competition and cross purposes of our three national Jewish organizations. The goal was to secure some order in the competition between the American Jewish Committee, the American Jewish Congress and the B'nai B'rith-ADL.

What the findings of the McIver Report revealed now is hardly the time to discuss, but that episode did show that when a need arose, the Council of Jewish Federations could take action.

Now there is that need again, and it has nothing to do with the three national Jewish organizations of the initial McIver investigation. The need now is for the G.A. to undertake the responsibility for which it is endowed as the one obvious national Jewish body of significance with no possible connection with any private goals other than the welfare of the American Jewish community.

The McIver Report showed that when necessary the G.A. could act.

Now it is necessary to act in another area — supervision of fundraising that goes on unchecked in the American Jewish community, some of it clearly transgressing ethical bounds.

The Jewish National Fund incident is one example, and it required two Texas Jewish leaders to unveil a situation there that needs no recalling here.

The Council of Jewish Federations has a natural setup that can bring order into what is happening in fundraising in the American Jewish community — its Community Relations Advisory Council, one in each local federation, which has the obligation to watch over actions that do harm to the Jewish community and to foster good relations with the community at large at the same time.

Yet it seems that in the past year or so, the strengths of the CRCs have been eviscerated when they, like the GA, represent the entire Jewish community and have the same level of democratic responsibility to the Jewish community as the CJF.

The CRCs should be strengthened. They have an important role to play and they are democratic to an extent which is hardly true of even the CJF where the big givers inevitably dominate. Plus in the short several decades since the CRCs were organized they have already demonstrated their effectiveness and importance.

Give the CRCs the question of unequal treatment of the non-Orthodox in Israel and watch how quickly a solution will be forthcoming.

Give the CRCs the problem of some of the dishonorable fundraising from the non-Jewish community which at least one national Jewish organization practices and see how quickly that situation would evanesce.

In the federations, it is inevitable that the power of the large givers asserts itself and can and does dominate. In the CRCs that situation does not exist since the CRCs are made up of representatives of every local organization and

Continued on next page

JEWISH POST & OPINION

A good substitute

As late as Monday, Nov. 3, the masterminds of the General Assembly of the Council of Jewish Federations in Indianapolis were still listing President Clinton as a possible speaker, as also Prime Minister Netanyahu.

In our issue of Oct. 29, we reported that Mr. Netanyahu had stated that because of the situation in Israel he would not be able to fulfill this engagement.

We are not writing this piece to criticize the G.A. officials but for another reason — to make a suggestion. We believe Kirk Douglas would be happy to make an appearance at the G.A. and if someone were to call him when they read this he probably would catch a plane for Indianapolis, even if he were in the midst of making a new movie.

As for President Clinton's appearance, he is listed only as "possible" and has already stated he would not be appearing in the G.A. If there were concern from a political standpoint, as in the case of a recent Black convention, the President would probably have welcomed the opportunity to address the leadership of the American Jewish community. But he has the Jewish vote in his pocket and everyone knows that.

Boxer Ali no Israel foe, insists Ze'ev Chafets

JERUSALEM — Ze'ev Chafets of The Jerusalem Report went to bat for Muhammad Ali when Moshe Peled, deputy minister of education, claimed that Ali knew in advance of the plot to blow up the World Trade Center in New York.

Peled took after the former world boxing champ when the Institute for the Study of Peace at Kibbutz Givat Havivah awarded its annual Peace and Tolerance Prize to Ali, which drew Peled's ire.

"I am amazed," he said "by Givat Havivah's unfortunate decision. I remember Ali's awful days, when his brain was still clear and his mouth produced pearls of hatred of Israel and world Jewry." He called on Givat Havivah to rescind the award.

Chafets responded that he followed Ali's career since the 1960 Olympics as a sport fan. "I have had a special interest in Ali's attitude toward the Chosen People ever since his conversion to Islam in the mid-60s. In all that time I don't remember a single word or gesture of Ali's that could be construed by a reasonable man, or even Deputy Minister of Education Peled, as hatred for Jews or Israel."

Continuing, Chafets related that he did recall an incident involving Israel and Ali when he was being interviewed on French tv by several young New Left intellectuals who assumed Ali shared their anti-Israel animus.

Ali was asked about Israel's imperialistic repression of the Arabs.

"I don't know nothing about that," the boxer responded. "I ain't got nothing to say about it."

"But surely," he was told "you as a Muslim must be opposed to Zionist repression."

Ali repeated, "I don't know nothing about it."

The interviewers were shocked and ranted anti-Israel and anti-Semitic slogans at him in the hope that he at least would nod in agreement. But Ali, finally fed up said, "Y'all think I'm just a dumb Negro who doesn't know any better, but you ain't gonna get me to say nothin' bad about the Jews."

Chafets concluded that "since his retirement, Ali has travelled the world on behalf of charitable causes, particularly Islamic ones. He has visited Arab countries and, memorably, Iran, where he went to Khomeini's grave and proclaimed the Islamic Republic "The Greatest" — a compliment of his own invention which he bestows promiscuously. But unlike other American-Islamic pilgrims to the region's theocracies, he has engaged in no anti-Israel rhetoric. In the Middle East and in America, in sickness as in health, Ali has always been the same — a mentsh. In taking on Ali, Moshe Peled is out of his class. I suggest he pick a fight with someone his own size. If he can find anyone that small."

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Vatican studies anti-Semitism

ROME — A symposium on anti-Semitism in the Christian environment at the Vatican took place this week but without any Jewish participation. Tullia Zevi, president of the Union of Italian Jewish Communities, had hoped that some Jewish scholars might have been invited as observers, but was told that this was an internal church matter.

The Vatican explained that the conference would focus on Christian themes.

The meeting which will be addressed by Pope John Paul was not expected to result in an official document condemning anti-Semitism.

Makowsky seen as JCCA head

MEMPHIS — Jerome Makowsky, who is chairman of the Jewish Community Center Association of North America, has been nominated as its president, and will be elected at the organization's biennial meeting in Houston on May 15.

In recognition


Trinity College, Hartford, Ct., awarded honorary degrees to Rabbi Bent Melchior, former chief rabbi of Denmark, and Victor Borge on Monday, Sept. 22.

Editor's chair

Continued from prev. page
synagogue.

The McIver Report precedent proves that when there is the will to correct inequities the

Council of Jewish Federations can act. Now it is time to restore to the CRCs its powers that seem to have disintegrated without any such specific action and maybe event intent.



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FRANK O'BANNON
GOVERNOR

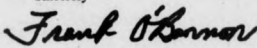
November 1, 1997

GREETINGS!


As Governor of Indiana, it is a pleasure to welcome you to the 1997 General Assembly of the Council of Jewish Federations in Indianapolis!


I am proud that our capital city has been chosen to be host to this extraordinary event, which brings together thousands of delegates from throughout North America. I applaud all participants for the many outstanding contributions that you have made to your communities. Your advocacy and support have set a positive example for citizens across our state, nation, and world, encouraging them to reach out to those in need and make a difference!

Best wishes for a memorable and rewarding gathering, and for continued success in all of your future endeavors.

Sincerely,

Frank O'Bannon

FOB/jad





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MAYOR

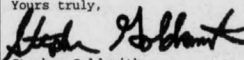
Greetings:

As Mayor of the City of Indianapolis, I welcome you to the 1997 General Assembly of the Council of Jewish Federations.

Indianapolis is one of the most beautiful and vibrant cities in America. Much of our success has been achieved by conscientious, dedicated volunteers, much like the Council of Jewish Federations. I am honored that Indianapolis has been selected as the 1997 gathering site for this General Assembly.

I urge both our visitors and Indianapolis-area residents to sample the many cultural, historical, entertainment and sports facilities we have to offer. From shopping and dining at Circle Centre mall to the adventures of the Indianapolis Zoo, we have something for everyone. You will find Indianapolis to have the unique combination of small-town warmth with world-class opportunities.

The citizens of Indianapolis join me in extending our best wishes for a memorable visit to our City!

Yours truly,

Stephen Goldsmith

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15 Cheshvan, 5758 • 15 November, 1997

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Civil Judaism cannot be transmitted: Abrams

Regular subscribers of The Post and Opinion will forgive the editors for repeating the following news story, but there is a reason. This issue will be read by 3,500 delegates to the General Assembly of the Council of Jewish Federations in Indianapolis and it was felt that this news account was one they would appreciate.

NEW YORK — A lugubrious view of the future of the American Jewish community was painted in the volume, "Faith or Fear, How Jews Can Survive in a Christian America" by Elliot Abrams, former U.S. assistant secretary of state and now president of the Ethics and Public Policy Center in Washington.

His conclusions include that:

Twenty percent of the core Jewish population has left the Jewish religion.

Roughly 12 percent of Americans of Jewish heritage are now Christians.

One-third of the people in America of Jewish ethnic origin no longer report Judaism as their current religion.

The book was reviewed by Rabbi Robert Pilavin in the bulletin of his Congregation Ohr Yisrael, Jewish Community Center of Spring Valley, N.Y.

In chapter 6 of the book, Rabbi Pilavin notes that most Jews "are not only not Orthodox, they are not Conservative or Reform either." Judaism has given way to Jewishness, namely "giving money to that community's institutions, and supporting the liberal and secularist prescriptions for American society that would theoretically allow American Jews to thrive. The perceived interest of the community, and the act of working to advance those interests, have been sacralized...Civil Judaism," however, it is "very difficult to transmit from one generation to the next."

Continuing, Abrams asks "Why? Civil Judaism can provide the mechanisms for doing good works for fellow Jews, but it cannot provide a motivation"... He lists failed substitutes for Judaism as the source of Jewish identity: programs stressing 'continuity', the 'religion of Israel', 'prophetic Judaism and the religion of politics' and the 'Holocaust'.

He then adds that "nor will anti-Semitism keep us Jewish. We have reached 'the end of ethnicity' as a source of Jewish identity."

One chapter of the book is titled "the Orthodox Nuisance" and cites the "refusal of mainline Jewish organizations to support Orthodox Jewry. Worse still, 'the American Jewish community has funded day schools poorly itself and strongly opposed any form of tax relief or tuition vouchers that would help the Jewish parents trying to pay for them. Most such parents are Orthodox. Given the impressive ability of Orthodox Jews to retain their young, the 'remarkable lack of sympathy and respect for more observant Jews by less observant ones is one of the most striking aspects of Jewish life today.'

The book's suggested agenda is that "we should follow the lead of traditional/Orthodox Jews. If we cannot share their beliefs, we should at least consider some of their strategies for creating a vibrant Jewish 'counterculture'. If we cannot be like them — behaviorally or strategically — we can, at the very least, 'offer respect, admiration, and support to those Jews who do make that choice.'"

Rabbi Pilavin then asserts that "Our new communal focus should be sustaining Jewish religious (not ethnic) life. This goal 'can be the collective decision of the community despite the unwillingness of many Jews to participate themselves', indeed, 'a return to Judaism must inevitably leave some Jews by the wayside'.

"This new agenda," Rabbi Pilavin states "makes communal funding of day schools a priority even as it means 'making the link to Israel far less a matter of financial support, and far more one of personal contact and commitment'. The new vision requires a reevaluation of the role of religion in American life. While secular government is desirable, secular society is not. 'In fact the last few decades have seen both the marginalization of the role of religion and its teachings about virtue and an extraordinary decline in American morality'. Moreover, 'as religion has been driven to the margins of American life, Jews have become less Jewish'. It can be said that 'the American Jewish community has not lived and embodied the American Dream. On the contrary, it has refused the opportunity America pro-

Continued on next page

Prof. Myron Scholes splits the Nobel Prize

SAN FRANCISCO — Add another Jew to the preponderance of Jews who have won Nobel Peace Prizes. He is Prof. Myron S. Scholes, who will take home \$500,000 for his

work in co-pioneering a formula which simplifies the process of purchasing stock options. He is splitting the \$1 M. with his colleague, Robert

C. Merton of Harvard. Scholes was preceded by another Jew, Stanley Prusiner, who won a Nobel Prize for his work on brainwasting substances.

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OBITUARIES

James P. Rice, 84, dies; was HIAS, JDC director

CHICAGO — James P. Rice who served as executive director of HIAS in 1955-56 and as director of the JDC from 1945-55 died at the age of 84. He was executive vice president of the Jewish Federation of Chicago from 1945-55.

He was a vice president of Thanks to Scandinavia.



James P. Rice

Judge Caesar of Philadelphia

PHILADELPHIA — Judge Berel Caesar, who has served on the Philadelphia Court of Common Pleas since 1974, died at the age of 69. He was

a past president of Congregation Melrose B'nai Israel and was active in a number of Jewish organizations.

Marian Koshland U. of C. prof.

LAFAYETTE, Ca. — Marian Koshland, professor of molecular and cell biology at the University of California at Berkeley, died at the age of 76. She was active with the

Weizmann Institute of Science in Israel, and had served as president of the American Association of Immunologists in 1982 and 1983.

Morris Sarshik taken by death

PHILADELPHIA — Morris A. Sarshik, founding member and past president of Temple Beth Zion-Beth Israel

here, died at the age of 98. He served as president of the Home Builders League of South Jersey.

Israel and PLO meet in D.C.

WASHINGTON — What chances there are for a renewal of serious discussion between Israel and the PLO depend on the success of the meeting here of Israeli Foreign Minister David Levy and his PLO alternate Abu Mazen, second-in-command to Yasser Arafat.

Levy was limited by the Cabinet before he left in any concessions he could make in the talks.

Crisis averted at least for now

JERUSALEM — Time has been won at the last minute to attempt to find a compromise between the Orthodox and non-Orthodox just when it seemed that there was no alternative other than a frontal battle. The committee headed by Israeli Finance Minister Ya'acov Ne'eman, which has been seeking to find a compromise solution, now has three more months to attempt to negotiate with both sides.

Cantor Savitt of Westbury

WESTBURY, N.Y. — Cantor Marvin Savitt who served the Old Westbury Hebrew Congregation for 34 years, is being mourned.

Reform lay leaders join fight for rights in Israel

By MARVIN MIGDOL

DALLAS — Delegates to the Union of American Hebrew Congregations (UAHC) Biennial Convention engaged in prayer, study and song during the five-day convention in Dallas which ended Nov. 2.

Highlights of the conclave which drew approximately 4,500 delegates and guests from throughout the United States and Canada included:

- ✓ Supporting secular efforts to promote legislation which would permit homosexual couples to get married. (In addition, voted to support CCAR in studying religious ceremonies for gays and lesbians.)

- ✓ Acceptance of present policy which discourages rabbis from officiating in interfaith weddings (Editor's note: 75 percent of Reform laity favor rabbinic officiation.)

- ✓ Support for political campaign finance reform.

- ✓ Opposition to government efforts that declare the English language as the official language.

- ✓ Urging the Israel government to recognize Reform, Conservative and Reconstructionist movements.

- ✓ Encouraging programs to monitor factories regarding exploitation of children and sweatshop labor.

- ✓ Encouraging President Clinton and Congress to apprehend and prosecute war criminals in the former Yugoslavia and other countries.

Study opportunities included over 140 workshops, contributing to a spiritual high, transforming many in regards to how they feel about Judaism.

Rabbi Yoffie chastised America, especially Texas, for the extensive death penalties for convicted criminals. The criticism did not draw much applause from delegates indicating a general feeling that death is warranted in many cases.

Earlier, Rabbi Yoffie had told Israel's prime minister and Jews everywhere that American Jews lay claim to Israel as their own. He urged the prime minister to pray in a Reform synagogue when Reform leaders make a pilgrimage to Israel in June 1998, as also when they pray at the Western Wall.

"Make no mistake: we are in Israel to stay. We are not going to let the (ultra-Orthodox leaders) burn us out, desecrate us out, vilify us, or vandalize us out — and neither will they legislate us out," he stated.

"On the principle of pluralism we will be utterly uncompromising. Until Israel makes real its promise of religious freedom, we will not excuse, we will not equivocate, we will not retreat a single inch."

Civil Judaism

Continued from prev. page

vides to remain fully Jewish while they became fully Americans."

Rabbi Pilavin quotes the book to the effect that the core issue is faith. "Whether American Jews can commit themselves anew to the goal of survival, to reversing the demographic patterns that threaten their collective future, depends on whether they still believe they are above all else members of a religious community. As an ethnic, cultural, or political entity they are doomed."

The book then makes its own recommendations. 'Abrams urges us to raise our level of personal observance, greater Judaic literacy, more regular synagogue attendance, tighter adherence to the kosher laws. Even if we lack faith, religious experimentation is not hypocritical — for we must teach our children Judaism.' He then quotes the book: "one need not have perfect faith to conclude that children should learn Torah rather than skepticism. A parent's lack of faith may be replicated in the child, but it may not be — if the child is raised as a Jew with a religious identity."

Rabbi Pilavin then concludes:

"The strength of this book transcends its up-to-date scholarship or reasoned argument. The distinguished author is an accessible role model, for 'I can probably best be described as a somewhat observant Conservative Jew, and I do not argue here for Orthodoxy of any variety, religious or political'."

He then states: "Elliot Abrams' 'Faith or Fear' may well be the most challenging Jewish book of 1997. I urge each and every one of you to read this book and wrestle with its message."

The Westin extends
a warm welcome to
the 1997 General Assembly
of the Council of
Jewish Federations



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Indiana U. expels Jewish fraternity

By ED STATTMANN

BLOOMINGTON, Ind. — Indiana University expelled the IU-Bloomington chapter of Zeta Beta Tau, a predominantly Jewish fraternity, from campus on Wednesday, Oct. 29, for a pledge indoctrination that involved racist and sexist statements and behavior.

Dean of Students Richard McKaig announced the decision based on findings Oct. 28 by the IU Fraternity and Sorority Judicial Board. The board concluded that the ZBT chapter had committed multiple violations of IU's Code of Disciplinary Procedures for Student Organizations. The board recommended a three-year suspension followed by one year of probation for ZBT, but the university went beyond that, choosing immediate expulsion of the fraternity instead.

The penalty was imposed for ZBT's having told several new members on Oct. 15 they were to pretend for that night to be black men and to collect items listed for a scavenger hunt. Complying with the instructions, they took a city street sign and the letters identifying a predominantly black fraternity, Kappa Alpha Psi. Charges against ZBT included hazing, defined as conduct that subjects a student, physically, mentally or emotionally, to activities that may endanger, abuse or denigrate him.

The ZBT chapter president apologized to the various offended groups and requested a lesser penalty, to no avail.

McKaig noted that expulsion was the most severe sanction available to the university ending its function on campus as a student organization. Suspension would have allowed the organization to exist, but without the privilege of participation in specific campus events.

The fraternity can appeal McKaig's decision to a review board of three members, a student, faculty member and administrator. Expulsion of a chapter forces it to disband, although all new members can petition to reorganize in several years.

McKaig emphasized his decision addressed the fraternity's behavior, not its attitudes, although the nature of the events created divisive feelings on issues of race, gender and sexual orientation.

ZBT's instructions to the new members told them, in part, "You are all Black Men. Your job tonight is an important one, one which will require ... skill, concentration, agility and Vaseline."

Items they were to gather included such innocuous artifacts as a small mirror, flour, oregano and tweezers.

They also were told to collect "male porno magazines" and a picture of a man reading one, the impression in peanut butter of a woman's nipple, "pictures of 2 chicks making out ... picture of chick w/out shirt," and pictures of "any funny-lookin' Mexican... any midget... any albino" with notes that they would get extra credit if the Mexican, midget or albino was a black person.

McKaig had suspended the fraternity the evening after the incident, which came to his attention after Bloomington police arrested several ZBT pledges on the scavenger hunt for theft of a street sign.

The IU-Bloomington newspaper, *The Indiana Daily Student*, quoted some Jewish students on their reaction to the ZBT situation.

Brett Pelchovitz, a senior and president of the Hillel Center, was quoted as saying she was embarrassed and was worried that ZBT's acts might worsen whatever anti-Semitic attitudes already existed on campus.

Junior Ben Unger, president of the campus Sigma Alpha Mu chapter, was quoted by the *Daily Student* as saying that as the president of a fraternity, he was concerned. That ZBT, like SAM, is a predominantly Jewish fraternity, should not be an issue, he said.

Rabbi Sue Shifron, director of the Hillel Center, said while the outcome was pending that the discipline and other reactions should ignore ZBT's religious affiliation.

IU President Myles Brand stated on Oct. 20 that he was "absolutely appalled at the behavior ... by the ZBT fraternity members." Brand, who is Jewish, did not mention the Jewish connection in his statement.

The university's action was completed with expulsion of the fraternity chapter, but some of the pledges on the scavenger

Continued on next page

November 5, 1997 NAT 7

Communal Fund is the fastest growing Jewish charity

NEW YORK — Some disarray in fundraising for Israel was seen as the Jewish Communal Fund raised \$160.4 M. last year and is the fastest-

growing of all Jewish charities. Its donors direct their dollars to preferred charities.

Meanwhile 14 federations were included in the top 400 largest in America. The listing

is by the Chronicle of Philanthropy an independent weekly publication that covers the charitable fundraising field.



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Zimbabwe

Countries not eligible to sit on the United Nations Security Council:

Israel

Believe it or not, Israel is the only one of the 185 member countries ineligible to serve on the United Nations Security Council, the key deliberative group of the world body. Even Iraq is eligible. So is Iran. And so, too, are Cuba, Libya, North Korea, Sudan and Syria.

Why is it that these seven nations, all cited by the U.S. State Department as sponsors of terrorism, are eligible to serve rotating terms on the Security Council, yet Israel, a democratic nation and member of the UN since 1950, is not?

To be eligible for election, a country must belong to a regional group. Every UN member state—from the smallest to the largest—is included in one of the five regional groups. By geography, Israel should be part of the Asian bloc but such countries as Iraq and Saudi Arabia have prevented its entry for decades.

The UN Charter proclaims "the equal rights... of nations large and small."

But only Israel among all UN members is denied the right to belong to any regional group. As a temporary measure, Israel has sought acceptance in the West European and Others Group (WEOG), which includes not only the democracies of Western Europe but also Australia, Canada, New Zealand, Turkey and the United States. Here, too, despite the support of several countries, including the U.S., Israel still has not been admitted.

Thus, without membership in a regional group, Israel can never be elected to serve a term on the Security Council or, for that matter, to the other most important bodies of the UN system, such as the Economic and Social Council (ECOSOC), the World Court, UNICEF and the Commission on Human Rights.

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Secretary-General
The United Nations
New York, NY 10017

Dear Mr. Secretary-General:

In your new term of office, you have promised to bring reform to the workings of the United Nations. We look to you to help bring about an end to the discriminatory treatment of Israel, the only UN member denied membership or participation in a regional group. Encourage the members of the European Union to accept Israel as a temporary member of the West European and Others Group.

That would signal real reform and leadership.

Thank you.

Sincerely,

H.E. Ambassador M. Jean-Louis Wolzfeld
Permanent Representative of Luxembourg to the UN
Representative of the Presidency of the European Union
17 Beekman Place
New York, NY 10022

Dear Ambassador Wolzfeld:

We urge all members of the European Union to accept Israel as a temporary member or participant in the West European and Others Group. As you know, Israel is the only country denied membership in any regional group.

Now is the time for the democracies of Europe to demonstrate that democracy means a voice for all nations.

Thank you.

Sincerely,

H.E. Ambassador Bill Richardson
Permanent Representative of the United States to the UN
799 United Nations Plaza
New York, NY 10017

Dear Ambassador Richardson:

We applaud the efforts of the United States to end discriminatory treatment of Israel at the UN. Israel, as you know, is the only UN member denied participation in a regional group.

As our representative to the UN, please encourage other participants in the West European and Others Group, particularly the members of the European Union who are blocking Israel's participation, to change their position and accept Israel as a temporary member.

Thank you.

Sincerely,

Men have it best, it seems, at Brandeis

WALTHAM, Mass. — The largest number of applicants for entrance into Brandeis University has been received this year — 5,679, of which 1176 were admitted. There were 842 women and 334 men admitted, a ratio which, had it been known in advance, some feel could have been balanced by enticing more of the stronger sex to seek admittance. 36 states are represented and 6 percent are international students.

Brandeis was ranked number 28 among national universities, according to U.S. News and World Report, a step-up of one from last year.

The reference book, "The Rise of American Research Universities," published last February, ranked Brandeis the number one rising private research university and number nine overall in science, social science and arts and humanities.

Synagogue dig being suspended

LONDON — Because of lack of funds excavations at the site of what could be Britain's oldest synagogue have been suspended. The 13th century place of worship was discovered last year by archeologists on a routine dig beneath a shop in Guilford High Street. Now volunteer field archeologist John Boas fears that when the new shop is completed the historic prayer room will probably be covered over.

2 Israel teens high in tennis

FLUSHING MEADOWS — Koby Ziv, Israeli teenager, reached the semi finals of the U.S. Open boys competition, bowing out to the eventual winner, Arno de-Pasquale 6-3, 0-6, 1-6. Israel's other entrant, Andy Ram, also did well, reaching the quarter finals.

Synagogue's challenges at brink of 21st century

RIVER EDGE, N.J. — An initiative to focus on challenges that confront synagogues in the 21st century has been launched here by the UJA Federation of Bergen County and North Hudson in partnership with the Henry and Marilyn Taub Foundation.

A community-wide symposium next spring will bring outstanding speakers and a sampling of innovative programs from throughout the country in such areas as leadership development, inreach, marketing strategies and outreach and develop several pilot programs.

Taub told The Jewish Standard that "historically the synagogue has been the cornerstone of Jewish communal life. This project will help synagogues become more effective in the transmission and nurturing of Jewish identity."

Fraternity

Continued from prev. page
hunt still faced criminal process for their acts.

IU-Bloomington Chancellor Kenneth Gros Louis said he would have preferred immediate expulsion, but conceded that summary judgment without due process would have violated the campus code of ethics.

The incident sparked an Oct. 21 protest rally by hundreds of students and administrative statements by representatives of campus organizations that speak for the special concerns of blacks, women and Latinos.

Judaism plus Zen Buddhism

JERUSALEM — How to integrate Eastern ideas, such as Zen Buddhism, and Judaism is the goal of 41-year-old London-born Michael Kagan, who says he had a "typical" Jewish upbringing—be Jewish, marry Jewish, but don't take

it too seriously.

"We Jews have become very functional in our religion. We have lost the experience, the meaning and emotional connection to many of our rituals."

The G.A.

Continued from page NAT 1

Seattle, she said. Partly that's because Indianapolis, in the very center of the country, is accessible.

"I also think that doing it on the weekend is very appealing. people can have shabbat together. They don't lose worktime by utilizing Sunday for programming. They'll be coming in Friday for shabbat and Saturday for lower plane fares."

Planning less hotel space than is needed is the only thing that has gone wrong, she said. "Business is too good. We had 200 on a waiting list for Saturday night lodging. They didn't realize how many people we would get."

Delegates will be regaled with music and more than enough to eat, and it will be kosher. There will be a light repast in the Westin called "King David's Marketplace" before the plenary session where Netanyahu is the featured speaker and a gala, "King David's Midnight Magic," after the plenary, with entertainment and much more plentiful and substantial food.

The Singing Hoosiers will introduce the plenary with a short concert.

Anyone fearful of sleeping on an empty stomach will be rescued by kosher snacks supplied in their rooms. About 3,500 packets of notions and snacks have been prepared for the delegates' rooms. For those who want even more, the Westin has promised room service from a kosher kitchen.

The gala is a joint effort of the Indianapolis Federation cohosting with the Israel Tourism Commission and support from Boeing, Israel's El Al airline and the United Jewish Appeal.

All that will be on Sunday.

Saturday night will include four simultaneous receptions following the concert by Israeli entertainer Noa. There will be a general delegates' reception, a young leadership reception with music, a "Sophisticated Singles event for older singles and an ice skating party for students. There will be plenty of food at every one of these events.

Friday night delegates will pay for their own dinners, but they'll choose from menus planned especially for them and there will be plenty of decorations and extra amenities.

The Women's Division of the Indianapolis Federation will have a "Chai Tea" at The Children's Museum Monday afternoon.

A team of mashgiachim has met with the hotel chefs and the staff of the Indiana Convention Center kitchens to ensure kashrut at all events.

The "Victory Lane" lounge and cafe in the Galleria of an exhibition hall at the Convention Center will be available and will be supervised to be kosher. There also will be a sign clearly stating that the Convention Center fast food facility outside the exhibition hall is not supervised to be kosher. Other conventions may be occurring at the same time as the GA and using that facility.

Berkowitz said the Westin will have one or two kosher kitchens so that kosher fare is available in all its restaurants. The hotel offered to kasher all its kitchens, she said.

Rabbi Moshe Heisler of Scroll K Vaad HaKashrus, a Denver-based organization, heads the team of mashgiachim. His organization does nothing but serve Jewish groups who need kosher cuisine, Berkowitz said. She said Heisler has conferred with Rabbi Mordechai Gold, mashgiach for the Arthur M. Click Jewish Community Center.

Berkowitz views the GA as large enough to accommodate controversy as well as harmony. Whatever disagreements occur among Jews today, she takes philosophically. Although we're nearing the millennium, but it would be hard to top the schism more than 2,000 years ago that produced Christianity.

Greetings

to the General Assembly of the Council of Jewish Federations



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Questions and answers on the issue of recognition of Reform and Conservative conversions in Israel

American Conservative and Reform leaders are demanding that conversions and marriages performed by Reform and Conservative Rabbis, both inside and outside of Israel, be recognized by the Israeli Rabbinate, over the objections of the American Orthodox community and virtually the entire Israeli religious community. These are the underlying issues and historical context of this issue.

What separates Reform, Conservative and Orthodox Jewry on the definition of Jewish identity?

The Reform and Conservative movements both reject the legislative authority of the Orthodox Rabbinate. It is therefore ironic that Reform and Conservative leaders now seek to impose the authority of their own Rabbis on the Jews of Israel. About twenty years ago, the Reform movement radically redefined its concept of Jewish identity when it declared that the children of non-Jewish women married to Jewish men do not need conversion (the doctrine of Patrilineal Descent). At the same time, the Reform movement in the U.S. launched a campaign to welcome the non-Jewish partners of intermarried couples into their communities. These initiatives only worsened the threat to Jewish continuity, lending a de facto legitimacy to intermarriage, which has since increased to over 50% nationwide.

What are the Orthodox objections to non-Orthodox conversion procedures?

Reform and Conservative conversions often do not meet the ritual requirements of Torah law. In addition, Orthodox practice requires each convert to make a solemn commitment to full religious observance. Since the Reform and Conservative movements do not make such demands on their Jewish-born members, their converts often do not understand the spiritual responsibilities that they accept upon themselves by becoming Jews. Therefore, while these individuals may well be sincere in their attachment to the Jewish people, from the Orthodox viewpoint, their conversions often lack truly informed consent.

What is the Orthodox attitude towards conversion?

Traditional Judaism accepts sincere converts with open arms, but first it discourages all applicants for conversion, who are warned of the many new responsibilities they will accept upon themselves by becoming Jews. Only the most sincere and strongly motivated of applicants are accepted, and those suspected of having any ulterior motives (such as the desire to marry a Jew) are rejected. Orthodox Judaism teaches that it is relatively easy for an ethical non-Jew to earn the rewards of Heaven. Orthodoxy will not impose the many additional demands of Judaism upon such an individual unless he or she is already fully aware of the obligation as well as the spiritual rewards.

Isn't it true that most Israeli Jews are not Orthodox?

About 25% of Israeli Jews follow Orthodox practices and accept Orthodox Rabbinic authority. A sizable additional percentage of Israeli Jewry selectively observe many practices and holidays, but do not call themselves Reform or Conservative Jews. Even those who completely reject religious belief do not recognize the Reform and Conservative movements to be authentic expressions of the Jewish heritage. As one secular Israeli put it, "the Synagogue I choose not to attend is Orthodox." The Reform and Conservative movements have virtually no political constituency in Israel today, and most Israeli Jews, religious or not, will not recognize their converts as Jews. No secular Israeli court order imposing pluralism upon the State will change this fact, but such an order will result in needless heartbreak to non-Orthodox converts when their Jewish credentials are inevitably rejected by most Israeli Jews. It is condescending to say that Israeli Jews have not affiliated with the Reform and Conservative movements because they have not been exposed to them. These movements have been actively recruiting in Israel for twenty years. Israeli Jews are intelligent and informed enough to assess the Conservative and Reform movements for themselves, and have obviously decided to reject them.

Does the rejection of Reform and Conservative converts mean that Orthodox Jews reject the Jewishness of all non-Orthodox Jews?

Certainly not. Anyone whose mother is Jewish, or who was converted under Orthodox auspices, is recognized as a Jew for the rest of his or her life, regardless of subsequent affiliation. Jewish-born members of the Reform and Conservative movements will always be recognized and welcomed in any Orthodox community as full-fledged Jews. The Orthodox community reaches out to all of our brethren, Reform, Conservative and unaffiliated alike, with positive, joyful and authentically Jewish religious experience.

Why is it inappropriate for the Council of Jewish Federations and other American umbrella Jewish organizations to take a stand on pluralism in Israel?

"Umbrella" organizations, such as Jewish Federations and the United Jewish Appeal were designed to cut across denominational lines to create as broad a base of community support as possible to respond to urgent social and humanitarian needs here, in Israel and around the world. Pluralism may be a fact of life in the American Jewish community today, but it is inappropriate for these organizations to alienate their Orthodox supporters by seeking to impose a similar arrangement in Israel. By doing so they are also undermining the united front of community support for the State of Israel, with potentially catastrophic consequences to the vital security, geo-political and economic relationships between Israel and the United States government.

This information update is an educational service of the Young Israel Council of Rabbis, Rabbi Yaakov Feitman, of Young Israel of Beachwood, Ohio, President. Young Israel Council of Rabbis is a division of the National Council of Young Israel with 150 affiliated Young Israel Orthodox Synagogues throughout North America, and 50 affiliated Young Israel Congregations in Israel.

For further information call: (212) 929-1525 or (800) 617-NCYI, or write: Young Israel Council of Rabbis, 3 West 16 Street, New York, NY 10011, or visit our web site at: www.youngisrael.org

To: The Delegates of the CJF General Assembly
 From: The Leadership of the National Young Israel Movement

The National Young Israel movement is convinced that the fundamental goals and priorities which are shared by and unite the Jewish people are ultimately far more important than our disagreements over political approach or beliefs.

Those shared beliefs and goals are:

1. Securing the physical safety, freedom and welfare of Jews throughout the world.
2. The long-term security of the State of Israel.
3. The search for a true and lasting peace for the State of Israel in the Middle East.
4. Guaranteeing Jewish continuity by reaching out to Jews everywhere, with positive, joyful Jewish experiences, and by maintaining the Jewish character of the State of Israel.
5. The continued economic prosperity and political stability of the State of Israel, as prerequisites to fulfilling its role as a safe haven and homeland for Jews everywhere, as well as a constant source of Jewish pride and identity.

The National Young Israel movement therefore calls upon the leadership of the American Jewish community to strengthen the support for and unity of American Jews behind these goals. We must never allow these overriding Jewish priorities to be subordinated to narrow, partisan interests.

While we may agree to disagree with one another over other issues, we must resolve to only do so in an atmosphere of mutual respect and recognition of our shared dedication to these fundamental goals.

Chaim S. Kaminetzky, President, National Council of Young Israel

The National Council of Young Israel is the parent body of the Young Israel Orthodox synagogue movement, with 150 affiliated synagogues throughout North America, and 50 affiliated Young Israel congregations in Israel.

For further information call: (212) 929-1525 or (800) 617-NCYI, or write: National Council of Young Israel, 3 West 16 Street, New York NY 10011, or visit our web site at: www.youngisrael.org

Seek hypocrisy? Go to 'Brooklyn South'

BY RABBI ELLIOT B. GERTEL

It didn't take long for CBS's *Brooklyn South*, a much-hyped series about the "brutal realities" of policing the "melting-pot borough of



Brooklyn," to get around to an episode about conflict between Hasidim and blacks.

The third episode dealt with this theme. This is not surprising when one considers that pictures of Hasidim are prominently featured in the opening credits of every episode.

One has no context for the "Hasidim" episode, or for any of them, unless one is familiar with the first ten minutes of the first episode, which the network gleefully promoted as unprecedentedly sensational and shocking TV. And what was the unprecedented drama? The depiction of a crazed African American ar-

riving at the police station and shooting every officer in sight.

Creators David Milch, Steven Bochco, Bill Clark and William M. Finkelstein gave new meaning to gratuitous violence by confessing in pre-show advertisements that they were going for shock and sensation. The irresponsibility of giving ideas to would-be copycats aside, we have here a brazen and wanton exploitation of violence and racial tensions.

Few programs ever rise above their first ten minutes, anyway, and *Brooklyn South* seems to have gone, in its 11th minute and since, from wanton sensationalism to uninspired mediocrity. Enter its episode on "the beards."

Mr. Rosenfeld (Theodore Bikel, in a role stereotyped both by the writing and by his casting resumé) and his granddaughter are mugged walking home from a party at 2 a.m., and the granddaughter is punched on the ear by the mugger. Some of the cops in the precinct mutter, "Those people won't use common sense." It is rather strange and telling that the writers attribute the foolhardy late-night "partying" to a celebration of "cousins moving to Israel," a rather rare occurrence among Brooklyn Hasidim compared to weddings (which can be at night) and circumcisions (which are traditionally done early in the day). In truth, Brooklyn Hasidim are quite tied to their American environment, and one wonders why the writers would choose a celebration that would suggest wild joy at severing ties with America.

Enter Aaron Geller (Joel Brooks), who represents vigilante organizing in the Hasidic community. The red-bearded Geller wants to know "what that *mamzer* looks like." Needless to say, the writers assume that the viewers will know the word, "*mamzer*," and that it is not a code word epithet for blacks (which it is not), even though the writers themselves (Edward Allen Bernero, with "story" by Bochco and Milch) do not seem to grasp the nuances of Hasidic life. The writers even have Aaron tell a police officer that Jews get "uncomfortable" if one says "problem" and "solution," without explaining

that it is the expression, "Final Solution," used by the Nazis, which bothers Jews (who still remember it). One wonders how many Gentile viewers walked away thinking that Jews are against solutions to legal and social problems!

The next "memorable" scene is that of bearded Hasidim punching and kicking a black man until the police come on the scene. The alert over the police radio is, "Group of Hasidim attacking a black man."

The officers step in to restrain and arrest some of the Hasidic assailants. One of the Hasidim tells a woman officer, "A woman doesn't touch a Hasidic man, cop or no cop." Another says, "Don't be touching a man." The woman officer responds, "I have a feeling you should have taken that advice yourself." Adds a woman African American officer: "That guy's got a lot of rules."

Here, in one fell swoop, the writers reinforce every old New Testament stereotype of Jews being angry, rule-burdened zealots who use their religious laws as an excuse for violence and self-righteous bellyaching. Here's the old "Pharisee" canard. It is particularly disconcerting because those stereotypes of Jews prevail in the African American churches as much as in other churches.

One doesn't want to think about the effect of such TV "drama" on efforts by the Jewish community over recent decades to overcome such stereotypes through programs with black and other churches.

As it turns out (and who is surprised?) the black man assaulted by the Hasidim is an innocent, respected storeowner, who was locked out of his own car and who was not "breaking into a car," as the Hasidim claimed. Mr. Rosenfeld's grandfather breaks loose from the "mob mentality" enough to insist that the man is innocent. A friend of the black man, another African American who owns a neighboring store (and is also a responsible citizen) demands, "What did those beards do to him?" Later, Aaron apologizes to the innocent man, who does seem to

accept the apology, but not without the writers having him say first that he is "tired of hearing about the troubles of the Jews," and that his nephew's being killed by Puerto Ricans did not mean he could go around hitting Puerto Ricans.

It would seem that the point is lost even on the writers who made it that the Hasidim had really believed they were making a legitimate citizens' arrest, though they did allow themselves to be ruled by mob justice. Instead of tying up such loose ends which loom rather nastily, our writers insist on allowing their police captain to vent his prejudices, "Those people always have good lawyers... find out who represents those beards." Then they confirm the impression of the Hasidim as zealous manipulators of the system by introducing an attorney from their own ranks known as Solomon (!) Schuler.

What was the point of this episode besides featuring some Hasidim because a lot of them live in Brooklyn?

On one level, the writers were obviously seeking to offer a "topical" hour on the theme of neighbors not getting along. So the Hasidim were rendered analogous to a woman and her two criminal sons who were duking it out with their neighbors. (The fact that the offensive woman observes in the police station, "Look at the beard on that Jew," does not differentiate between her and the Hasidim, but only suggests that both are intolerant in different ways.) On another level, the writers seek to promote their own good-guy characters, and also at the expense of the Hasidim and everyone else in the episode, for that matter, who are fall-guys for such self-promotional purposes.

Nice Sergeant Santoro (Gary Basaraba) gets to observe, "Not every crime gets solved. Not every criminal gets caught. But it doesn't help that any to go around terrorizing innocent people." We already cheer Sergeant Santoro for the way he confronted a snooty male teacher at his son's school. So how could we not agree even with arrogant Hasidim Aaron: "Sergeant, you're also a decent

Continued on next page

Hadassah empowers its members to strengthen their partnership with Israel and realize their potential as a dynamic

force in American society. Through a myriad of innovative

A Few Words About Hadassah

projects, Hadassah has created a vast social service network in Israel providing pace-setting health care, education, youth rescue, land development and immigrant retraining programs. Through educational outreach, Hadassah is forging important connections between Jewish people and their heritage; between American Jews and Israelis; ensuring Jewish continuity through its vibrant youth movement, Young Judaea; and linking the past, present and future.



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MILK, HONEY & VINEGAR

A good first day as Israelis

By JUDY CARR

Succot is a pleasant holiday without burdens and troubles. No one feels rejected at Succot. Even if you live on your own, as I do, you can walk around and view all the Succahs and go into a neighbor's Succah for a little meal. Everyone is warm and hospitable at this glad festival and welcomes another person for the festivities.

I was pleased as I looked out of my window to see at frequent intervals El Al planes flying past to Lod. El Al is allowed to fly on a sabbath or Holy Day only to bring in immigrants urgently to save their lives.

Therefore, this must have been part of a quick airlift to whisk Jews to Israel. No one hears about it. It is not reported in the press. The identity of the country of origin is kept secret. Few people seeing the El Al planes will put two and two together as I did. So the aliyah is secret.

I thought of the immigrants landing at Lod on the day of this beautiful festival. Were they greeted with an etrog and lulav as they came off the plane and taught how to say the blessing? For immigrants coming from a country where there is no Jewish knowledge this would have

been a priceless introduction to Judaism, the loveliest that could possibly be.

If immigrants arrive on a non-working day they do not go through the tiresome business of bureaucratic processing immediately on the day they arrive. They are taken to a hotel to wait until the sabbath or holy day is over.

Let us hope that these immigrants were taken from the airport to a place with a Succah, given seats and refreshments and a light festive meal, and taught the history and origins of the festival.

What happiness! What pleasure! What a happy introduction to life in Israel!

Did some of them arrive in time to visit a synagogue for the morning service? Did they receive a welcome from the other congregants? I hope so.

The very next morning the troubles of Israeli life will begin for the immigrants — processing, finding a place to live, finding out about job prospects. Unemployment in Israel is over 8 percent and in some areas about 16 percent. Too many are unemployed and signing on to receive their

meager unemployment check.

What a bump! What a fall into real life from paradise!

Yet I know from personal experience that many immigrants do get settled. I have met immigrants in Tel Aviv working, and doing well, saying with satisfaction that they are doing better here than in their former country.

It is said that young immigrants are made to feel alienated by the Israeli pupils at school. Yet the Russian immigrant who painted my apartment told me his daughter had come to Israel at age 16,

passed the tough school-leaving examination and was now in the army.

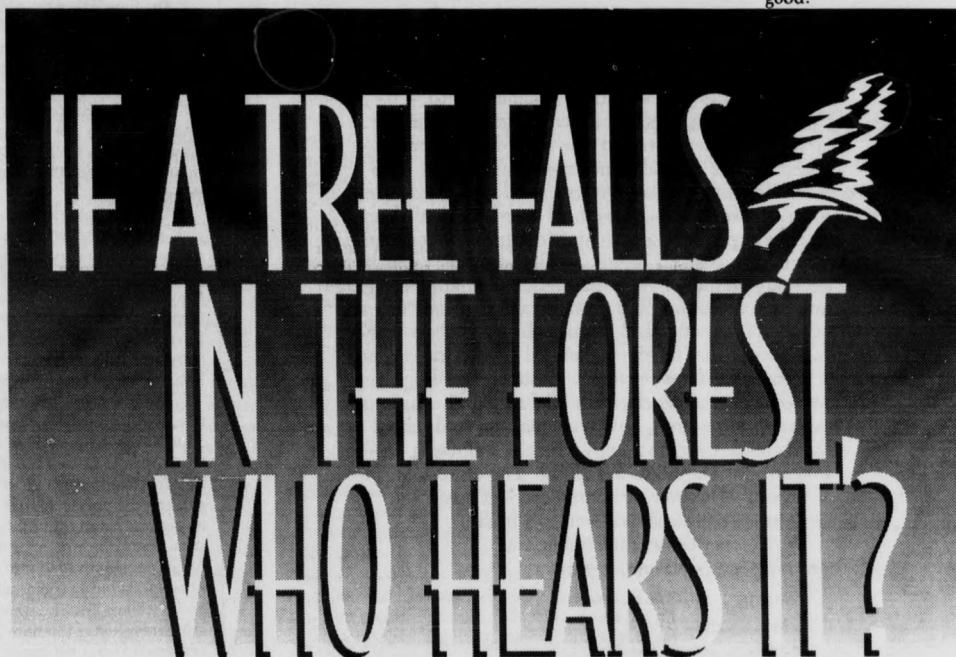
Israel is no land of milk and honey for the new immigrant. Life here is not perpetual entertainment in the Succah. Life is certainly not one long holy day. It takes hard work to get yourself settled, hard work lies ahead for the remainder of your life in the country.

Yet these new immigrants will always look back on their first day in Israel as a lovely oasis, a beautiful interval. The first day, at any rate, was good.

Gertel

Continued from prev. page
person." (No one with any feel for English usage will figure out the "also.")

But at the "highest level," the reason for this episode is precisely the gratuitous bloodbath that was foisted upon us in the first ten minutes of the first episode. The good sergeant is made to say that the police should encourage apologies and reconciliation between the blacks and the Hasidim because of an ongoing investigation regarding the death of the sniper who killed so many policemen and who was allegedly beaten in the police station. So the Hasidim are depicted as violent and self-serving in order to serve the story line admittedly developed for its sensationalism and shock value. If that isn't hypocrisy and exploitation on the part of the producers and writers, then what is?



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Recipes survived concentration camps

NEW YORK — Traditional Jewish recipes that survived the concentration camp Terezin earned a full page in The New York Times Sunday Book Review. Compiled by Anny Stern, who made it to Israel, the recipes are those her mother had written down, but did not make the light of day until 25 years after the war when they were retrieved.

The book, by Jason Aronson, was reviewed by Lore Dickstein, a writer and critic whose parents did not survive.

The editors did not use their privilege and reproduced the recipes unaltered, "feeling that to do otherwise would 'violate history'."

The review warranted a full page because it permitted Ms. Dickstein to relate what life was like in concentration camps as for instance:

"The recipes in this book, written by Mina Pachter and other elderly women in conditions of unspeakable deprivation, recall another, better life. They evoke visions of a boisterous family gathered around a heavily carved dining room table laden with food, or an intimate, ladies-only kaffeeklatsch in the formal living room or the central European Jause, the afternoon coffee break of bread and butter, torte or gugelhupf."



YOUR NAME

By David L. Gold
Installment No. 400

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

CONCERNING WOMEN

Important advances in women's health often emerge from the laboratories of scientists committed to "pure" or "basic" research. Increasingly in recent years, researchers around the world have been energized by the special concerns of women. ♣ The Weizmann Institute in Israel offers an eloquent example. Accomplished Weizmann researchers from many different disciplines are engaged in a widening spectrum of innovative projects bearing on women's health. ♣ Breast cancer ranks high on the agenda, including new magnetic resonance imaging techniques for detection and non-invasive diagnosis, and investigations of genetic and immunological breast cancer therapies. Other studies target ovarian and cervical cancer, new infertility treatments for women, new contraceptive drugs, new understanding of fetal development, and many other aspects of basic medical research. Environmental and food-related research make their own impact on the well-being of women. ♣ The needs are global. The tasks are urgent. Wherever scientists conduct basic research to enhance women's health, they deserve full public and private support.

The Weizmann Institute, founded in 1934, is a community of 2,400 scientists, engineers and scientists-in-training engaged in a full agenda of 850 research projects ranging from basic medical research in cancer, AIDS, neurosciences and children's diseases to chemistry, physics, agriculture, computer science and the environment.

Superstitions easily debunked

The June 1994 issue of *Yankee Magazine*, published in Dublin, New Hampshire, carried Edie Clark's "Every Once in a While, Something Happens..." about "inexplicable" images, supposedly of Jesus, which many residents of New England and others thought they saw in the shape of certain trees in the region.

Statistics and psychology easily explain those "images."

Since there are millions of trees and they grow in many ways, it's statistically likely that sooner or later you'll find that in one way or another part of this or that tree resembles something else.

The psychological explanation is twofold. First, psychologists speak of *selective attention*, *selective perception*, or *selective recognition*—we try to pay attention only to stimuli we consider important and we try to ignore all others. As a defense mechanism for shutting out unnecessary or unwanted impingement of stimuli on our senses, selective perception is necessary for getting through life (imagine if we responded to all the stimuli which our senses could pick up); thus the human brain has an innate capacity to learn to be selectively perceptive.

An infant, not yet knowing how to be selectively perceptive, will therefore respond, for example, to many noises (put an infant in the middle of a circle of people, have each person try in turn to attract the infant's attention, and it will indeed respond in one way or another to each one, immediately disregarding the previous attention-getter as another one succeeds in getting its attention), but as we grow older we disregard stimuli we don't need or don't want. For example, in a room full of people divided into groups each of which is engaged in a conversation, you generally hear only the voices in your own group (unless you're eavesdropping), yet if someone in another group mentions your name, you're likely to hear it (even if that person did not pronounce it loudly) because, subconsciously, you have programmed your ears to hear your name.

Or, say you pass through more or less the same crowd of people daily (like hundreds of coworkers) and one day you make the acquaintance of two of them whom you had no recollection of ever having seen before. Soon, you will get the impression that "suddenly" you are seeing those two people "all the time." In fact, however, they had probably appeared in your sight many times before, but, because you have learned to be selectively perceptive, you had trained your eyes to ignore them. Thus, once you met those two people, you added their images to your brain's repertory of images to be recognized; hence your impression that, after getting acquainted, you are now seeing those two "many times" whereas before you "never" did.

Next week: selective perception in the search for Andrew Cunanan.

Steve Lavin gets 5-year contract

LOS ANGELES — As a reward for guiding the UCLA Bruins to their third straight Pacific-10 Conference championship and a 24-8 record Steve Lavin has been given a five-

year contract at the end of which he will still be only 37 years old.

"We are excited about the Lavin era at UCLA," said Athletic Director Peter Dalis.



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HEAR O ISRAEL

A remarkable klezmer violinist

By MORTON GOLD

The compact disc FIDL (CD4286) highlights the remarkable violin playing of Alicia Svigals in the context of a klezmer violinist. She has



excellent technical mastery of her instrument and in this area of performance she is surely a master in her element. She performs this kind of music very well indeed, although I wonder how good she would be playing straight or non-klezmer music.

The question is moot because those who could play a Bach partita, for example well (with the possible exception of a Perlman) could not play this kind of music (klezmer) this way or this well. Notes may be notes, but some notes "gotta be played different!"

If you like klezmer music and you want to hear it featuring a Yiddish Neshoma playing the violin, then hurry and get this disc. It is available from Traditional Crossroads, P.O. Box 20320, Greely Square, New York, N.Y. 10001-9992.

What follows is a brief description of the pieces on this disc.

My initial reaction on hearing the Kale Baveynen (Making the Bride Weep) was "G-d, can she make that fiddle talk." She not only plays the written notes but the implications and the minute intervals between them. Talk about feeling and emotion! This was composed by Ms. Svigals. While I did not think the first selection was long enough, the second seemed a bit too long. "Baym Rebens Sude" (At the Rabbi's Feast) featured an altered piano to sound like a cimbalon ably played by Lorin Sklamberg.

No. 3 is Dem Tsaddiks Zemerl (The Sages Melody). Try and hang up your kippah here. Messers. Steve Greenman on the rhythmic violin and Pablo Aslan on the bass collaborate with Ms. Svigals here. This is truly delightful. We have an ABA form which then unfortunately fades out

rather than ends. This piece leads me to wonder out loud in print as it were. If these artists were indeed playing at a wedding or other festive Orthodox occasion, would the people in charge insist on a curtain or partition separating Ms. Svigals from the rest of her colleagues? Would they want her to dress as a man or what? *Frum* may be *frum* and I'm all for that (really) but silly is silly as well. Just as men and women can sit and pray together, they can sing and play instrumental music without benefit of separation. The haredi may not like what I think, but I really no longer care what they think. I am a proud Jew and their thinking and their behavior is shameful to me. So there!

No 4 is called "Roumanian Fantasy No. 1. To my ears this sounds more Roumanian and less Jewish. Some musicians may not care for the routine sliding and hitting each note under pitch. While it may be appropriate in this context it seemed to be just a bit much in this selection. No. 5 is "Kallafash." It is in two parts with Steven Greenman playing the rhythm fiddle. While it features imaginative writing for the solo part, the same cannot be said for the lower part. No. 6 is "Dem Trisker Rebens Kohsid" (The Follower of the Rebbe of Trisk.) The music is characteristic klezmer and the playing artistic. Mr. Aslan should make a solo album of his own. (Speedily in our days.)

No. 7 (Kale-Kale Mazel Tov) or (Congratulations to the Bride) consists of several different dances. (a) A Heinisher Bulgar is by Abe Ellstein. (No wonder I liked it so). (b) Is L'Chu Neroneno (Let Us Rejoice) a Shabbos Zmiro which also sounded most familiar to me. (My rabbi frequently sings it). There is nothing sedate about this performance. (c) Beckerman Honga features Joshua Horowitz on the Tsimbl and this leads directly to (d) a Roumanian Bulgarish, a real foot stompin' kind of piece. This features excellent solo and ensemble playing. After listening to this one, one couldn't care which gender one danced with or even if you had anyone to dance with at all. It may be *shver zu sein a*

Yid, but music like this is one of the perks.

No. 8 is called "Sha, Sha Di Shviger Kumt" (Quiet, the mother-in-law is coming.) Again with Steven Greenman. Mothers-in-law have a universal reputation. I will not comment on whether the bad press is deserved. Again we have superb fiddling of a klezmer nature. What some could criticize for doing intonation-wise, most other violinists could not begin to learn. No. 9 is Binyomele's Kholem or Little Benjamin's Dream. This is an arrangement from several sources by Ms. Svigals. It features the cimbalon (Tsimbl) and "flute" played by Matt Darriau who matches Ms. Svigals technique note for note. Cry, gypsy, cry! Whatever the essence of the Jewish soul may be, many would claim that musically this would portray it.

No. 10 is the Ternovker Sher, written by Dave Tarrace. When I was a lad of around 10 or 11 I heard Mr. Tarrace (and Mr. Brandwein) play in the Catskills. Ms. Svigals performed it masterfully. No, I do not recall it specifically, but it does not sound strange to me, either. No. 12 is Shver Un Shviger (Dance for the Parents of the Bride). It is another characteristic happy dance. Lauren Brody finally gets a chance to shine, likewise, the percussionist. If you have enough money, and want the best in klezmer music, then get this group. Truth to tell, after a while I did miss the requisite clarinet and trumpet to make the simcha complete. (What to do with the lady? Maybe they should ask Barbra Streisand (Yentl)?

No. 13, Roumanian Fantasy No. 3 is charming if nothing else. This cut could just as easily have been used in the music of the Balkans reviewed in my last column. While a friendly shift to major is a pleasant diversion, it is not development. The ABA form is the best this has to offer. But then if it's formal perfection you are looking for, you will not find it here. Much as I like this kind of music, this is its major flaw.

No. 14 "Naftule Shpilt Far Dem Rebn" was composed by Naftule Brandwein. It is a fine example of a slow freylakhs.

The performance is first rate. No. 15 is a "Heimisher Sher" (A Homey Sher) written or adapted by Dave Tarrace. It uses the entire ensemble. It is incredible the number of real pitches Ms. Svigals can get from the same note. No. 16 Binyomele's Vig-lid, (Little Benjamin's Lullaby) features Lorin Sklamberg of the faux-tsimbl piano. I cannot figure out why Ms. Svigals decided to end this disc with this cut rather than No. 15. The sound of the faux-piano may be authentic but in this kind of ac-

companiment it is monotonous. The maxim that if it doesn't make it better, it makes it worse, comes to mind here.

To conclude. Ms. Svigals' playing may not be acceptable for the performance of Western art music. There are, however, few violinists capable of doing what she does as well as she does in this style of playing. I confess, in some of the ensemble pieces I waited (in vain) for the entrance of the clarinet. This CD, however,

Continued on page 18



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Creating a Jewish future when you lack a Jewish past

By SUSAN HAWKINS SAGER

My name is Sarah Ruth bat Avraham Aveinu v'Sarah Imenu. I am also Susan, the daughter of Phyllis, the daughter of Leone, the daughter of Laura, the daughter of Caroline, daughter of Isabel. The names are all there on the family tree.

As a child, I was raised on stories of my Hawkins and Andrews ancestors. My mother delighted in telling us that the blood of royalty ran through our veins.

Our ancestors included a varied lot: poets, pirates, coal miners and kings. Many years later, I expanded my genealogy considerably. I became a part of a covenant that linked me to the matriarchs, Sarah, Rebecca, Leah and Rachel, and to our forefathers, Abraham, Isaac, and Jacob.

At 30, I converted to Judaism.

As you can gather, when I think back to my childhood, there are no memories of the family gathering at Bubbe and Zayde's for the Passover seder... no images of my mother spreading her hands over the shabbat candles... no sensation of the crunch of matzah or the sharp taste of horseradish. Instead, my memory banks hold some very different images.

I am what is known as a "Jew by Choice." The term "convert" is a bit confusing to me. It sounds like it's no more complicated than changing dollars to shekels. Nothing about conversion is that simple. On the other hand, neither is it some sort of spiritual alchemy that changes a person's essence from one thing to another. Quite the contrary, Jews by Choice often describe their conversion as a process of finally coming home to who they are.

I came from what, in the best sense, was a quintessentially WASP home. As a result, I am probably the only person you've ever met who is a life member of both the DAR and Hadassah. There are all sorts of unflattering stereotypes of WASPs. They're depicted as cold, clannish, puritanical. With a few notable exceptions, my ancestors were a warm and caring lot. My grandmothers, both, were pillars of their churches; baking cakes for endless church socials... sewing hours on end for the missionaries in foreign lands... and extending the hand of fellowship to whomever might need it. *Alehen ha-shalom*. May they rest in peace, for their memory is surely for blessing.

I can't pinpoint exactly when my interest in Judaism began. I have always been fascinated by religion in general, and Judaism in particular. In fact, it's difficult to imagine when Judaism wasn't in my life. And yet I know such a time must have existed. Starting around third grade, I can distinctly remember checking out books from the library on Jewish topics. As I grew older, I was very attracted to Jewish friends. And by high school, I knew as much or more about Jewish holidays than most of my Jewish friends. For example, I wasn't sure how to pronounce "S-U-K-K-O-T," but at least I knew a little about this fall harvest holiday, while many of my Jewish friends did not.

As I grew and matured, so did my interest in Judaism. Was it just a coincidence that all of my best friends were Jewish? As a graduate student at Indiana University, I remember attending services at Hillel with my best friend, Joan. She frequently said that I had a "yiddische neshama," and that sometimes a Jewish soul gets put in a gentile body by mistake.

Yet for all of my interest in Judaism, conversion never really occurred to me as a serious option. For me, conversion wasn't simply a matter of changing religious affiliation. How does one presume to buy into some 4,000 years of Jewish history? In short: How could I ever hope to pay my dues? I was thrilled when a "compelling" reason to convert presented itself in the form of a marriage proposal.

As is the custom, I made an appointment with a rabbi to make arrangements. I contacted Rabbi Nathan Abramowitz at Tifereth Israel in Washington, D.C., where we lived at the time. It's hardly surprising that I remember that date, since it is an important bit of my history. However, many others remember that date as well, since it made headlines across the country. My appointment was scheduled for March 8, 1977. The day before, a small group of Hanafi Muslims had staged an armed takeover of three prominent buildings in the city: the large mosque on Massachusetts Avenue, the main headquarters of the D.C. government downtown, and the B'nai B'rith building on 16th Street.

With the police roadblocks on 16th Street, where both B'nai B'rith and the synagogue were located, I got there almost an hour late. When I finally arrived, everything was locked. I banged on a side door for several minutes before a janitor finally arrived and ushered me into the rabbi's study. When I walked in, the rabbi was at

at his desk and two men were seated by the window. When I heard the squawk of a walkie-talkie, I realized that they were plain clothes police. I tried to think of something to say, anything that might be a diversion from the tremendous tension I was feeling.

"There must be easier religions to convert to," I finally quipped. The rabbi smiled weakly, "There must be," he replied.

While I met with Rabbi Abramowitz many times after that, the new drama of that first visit created a context for my entire conversion. So this is what it meant to cast my lot with the Jewish people... to choose, and in turn, to be chosen... to spend a lifetime choosing over and over again.

It is now 15 years later. Our eldest child, Erica, is preparing to become a bat mitzvah. As I sit here writing, I can hear her chanting her haftarah in the next room. It is eerie listening to her; the timbre of our voices is so similar. For a moment I might even imagine that this is some echo from my own adolescence. But, of course, it is not. There are no such memories for me to conjure up. Back then, I sang hymns, I didn't chant Torah.

How do you create a Jewish future when you lack a Jewish past? I have shared with you my own "credentials," and in this I am by no means alone. Indeed, research confirms the growing number of Jews by Choice in the United States. What I have been shocked to discover is that converts aren't the only ones who lack a Jewish past. There are a significant number of born Jews whose Jewish past is nominal, if not altogether nonexistent. Add to this another group of Jews, who would rather trade in the past they had, and you have a significant chunk of American Jewry today.

Admittedly, it's a challenge to build the future when you have no blueprint from your past, but it is by no means impossible. Moreover, there are certain basic stages involved in creating anything, no matter what it is.

The first stage involves coming up with an overall vision of what it is you want to create. Take a moment and think about what sort of religious life, what sort of spiritual life, you want for yourself. Many people draw a blank when asked a question like that because, frankly, they have never given it any real thought. It's ironic, really: We Americans have a plan for everything. We strategize our careers. We design our homes, our offices, our wardrobes. Some of us pay a small army of consultants to design our image. And yet we spend minimal, if any, time designing the one area of life that can inspire and energize every other area.

What the advantage of being a convert. When you are starting more or less from scratch, you are especially aware of the raw power of your choices. To a great extent, you can feel the impact each incremental decision makes. The large decisions often get the most attention, but it is the hundreds of small decisions that actually weave the fabric of life.

This brings us to the next stage: the necessity of generating specific goals in line with the vision. Thinking of goals, I am reminded of the work of Ken Blanchard, the internationally known management consultant who wrote the bestseller *The One Minute Manager*. With all due respect to Dr. Blanchard, I am not suggesting a sequel titled *The One Minute Jew*. However, I am suggesting two very straightforward goals for creating a Jewish future. These goals are very simple and at the same time quite profound: Goal number one: Do Jewish things. Goal number two: Do things Jewishly.

Many Jews want to be more Jewish, but they don't know where to begin. They feel overwhelmed and a bit intimidated, and so they more or less let things slide. These goals provide you with something concrete, something that is eminently "do-able."

Do Jewish things. That is certainly simple enough. We have a cosmic "To Do" list in the 613 mitzvot. We should never underestimate the power of ritual in our lives. Ritual provides a sense of continuity and cohesiveness. It creates commitment. Our children,

in particular, feel a deep sense of pride in their participation in ritual and a sharp pain in exclusion.

People ask me all the time if I miss Christmas and Easter. And while I have certainly felt wistful at times, it is nothing like the void I would feel without shabbat. In fact, I would be hard-pressed to imagine my own life without shabbat. My childhood recollections of Sunday can't begin to compete with the sabbath memories we are making. As our family has grown, shabbat has become the punctuation point of our week. It is a time for our family to regroup. Our family ritual includes an extra special dinner on a beautifully set table, some songs, the traditional blessings over candles, bread and wine, and a final blessing of our children and the child in all of us. Every once in a while, Alan and I are so exhausted we want to abbreviate our routine in some way. The kids let us know that they will have none of it. The sabbath is special to them.

Do things Jewishly. What makes us Jewish isn't just the fact that we do some specifically Jewish things. It's that we do everything in a Jewish way. There are those who will undoubtedly argue that there is no such thing as a "Jewish way." That contention flies in the face of thousands of years of teaching and tradition. How do we act "Jewishly?" We do so whenever we embody those values that Judaism holds dear — values such as kindness, compassion, mercy, wisdom, and justice — and this list barely scratches the surface of what our tradition teaches.

The next stage is to assemble any resources needed. When what you're creating is a Jewish future, there are three resources in particular that are crucial. The first resource is a Jewish community — a group of people with whom you can be Jewish. The next step is to identify a specific group or groups within that population — a congregation, havurah, or whatever — with whom you can connect. So much of what we are and what we do is defined in terms of our relationship to community.

The second resource, one that is closely connected to the first, involves educational opportunities. You need to be close to libraries, classes, and study groups so that you can continue your Jewish learning on a lifelong basis. This holds true for all Jews, whatever their background, but it is particularly true for those of us who lack a Jewish past.

The last resource, and the one I feel most strongly about, involves the presence of mentors in our lives. We wouldn't hesitate to use the best trainers, coaches and consultants in any other area of our life. In our Jewish life, as well, we need people who will encourage, inspire and support our efforts. There's no need to feel awkward about seeking out such assistance. Overall, people are flattered to be asked and are only too happy to help out. And hopefully, one day it will be our turn to act as someone else's mentor.

And now we've reached the final stage: implementation. This is probably the most Jewish of all the stages, since it invariably translates as, "So go and do already." It is almost inevitable that the more one does Jewishly, the more comfortable one becomes with being Jewish.

Fifteen years ago, when I met with the Bet Din and immersed myself in the waters of the mikveh, I became a Jew by Choice. Over the years, I have come to realize that we are all Jews by Choice. Every one of us must confront the kind of Jewish life we create for ourselves, either deliberately or by default.

The author is co-president, along with her husband Alan, of Congregation Agudas Achim in Austin, Texas. (Reprinted from the *United Synagogue Reviews*.)



A study marks Gryn anniversary

LONDON — A study to mark the first anniversary of the death of Rabbi Hugh Gryn brought 150 people to West London Synagogue where he had been senior rabbi. "This day, like last year's program at the end of the 30-day

mourning period, was a demonstration of the scholarship and educational leadership of Progressive rabbis," said Rabbi Maurice Michaels. "We were honored to pay tribute to a revered colleague."

Tuition \$7,300 at day school

DETROIT — Tuition at the Hillel Day School has increased by \$150 to a total of \$7,300 or \$6,700 depending on income. A five percent discount is permitted for more than two students.

GUTMANN ON ART

The Band

By JOSEPH GUTMANN

MAPPOT...blessed be who comes: THE BAND IN JEWISH TRADITION (Osnabrueck, 1997) is a major exhibition that is currently on dis-



communities as Franconia and Swabia. Here, as in other places, the Jews, who had been driven out of the larger German urban communities during the 15th and 16th centuries, were forced to settle in small rural communities.

The origin of this custom is obscure. It may have been adapted from the *Taufwindel* (the Catholic baptismal binder).

The oldest surviving wimple was recently found in the genizah of the former Westheim, Franconia synagogue. It is dated Wednesday, Nov. 19, 1608 (the equivalent of 11 Kislev 369).

The catalog describes the delicate process of conserving the newly-found *Wimpeln* (wimples), and the medieval square Ashkenazi script used in the embroidery. Several essays describe the discovery of *Wimpeln* in former synagogues, such as those of Meckenheim, Ichenhausen and Weyer.

The catalog gives the history of 1,564 Czech Torah scrolls, now housed in the Westminster synagogue of London, and details the culture of rural Franconian, Swabian and Alsatian Jewish communities. Included is an

Continued on next page

play in such German cities as Munich, Wuerzburg, Frankfurt and Osnabrueck. The handsome catalog accompanying the exhibit depicts and describes 75 objects on view in the show.

The catalog focuses on the essentially German-Jewish practice of making a wimple out of the swaddling cloth that had been used at a boy's circumcision. The cloth was cut into four pieces, stitched to form a binder, and embroidered with the boy's name, the date of his birth, and the pious wish that he grow up to study Torah, get married, and perform good deeds. These binders, which were used to wrap around the Torah, were especially prevalent in such 18th-20th-century rural com-

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MISCONCEPTIONS

Sober dress for mourning

By RABBI REUVEN BULKA

Misconception: Mourners should wear black clothing.



In mourning, one's dress

M. Gold

Continued from page 15
features the violin playing of Ms. Svigals, and it is well that it does. She is a major artist in her field. This is her show, and

should not be a matter of concern. Obviously, it is inconsistent with the melancholy feeling of mourning to dress in loud, bright colors. Subdued colors — brown, blue, or black — are more consistent with how one feels, with the mood one should feel. But there is no specific obligation to wear only black clothing.

she did it "her way." Yasher Koach.

Morton Gold may be reached at 12 Avenue B, Rutland, VT 05701-4503.

DIGEST OF THE YIDDISH PRESS

Off the record words worry Weizman

By RABBI SAMUEL SILVER

Israel's president, Ezer Weizman, is being loudly berated by conservatives. He was quoted as saying to Secretary of State Albright:



"Knock together the heads of Bibi and Assad, or drag them off to Camp David."

Weizman was embarrassed when his words were publicized. He spoke them off the record and is miffed that they were leaked by some American aides to Albright. Now the Likudites are openly saying that Weizman will never get another term, although according to a front-page story in the *Algemeiner Journal*, he has indicated that he will campaign for one.

Gershon Jacobson feted

The 25th anniversary of the *Algemeiner Journal* was elaborately celebrated at a gala banquet in Manhattan's Hilton Hotel. Hundreds attended the event which included salutes to editor Gershon Jacobson and the cause of "Yiddishkeit." The chief rabbi of Russia was there and visitors from all over the country. Elie Wiesel was the honorary chairman. The toastmaster was Malcolm Hoenlein, exec of the conference of presidents of Jewish organizations.

One of the speakers was Marcus Katz, a Mexico City

Gutmann

Continued from prev. page
article dealing with illustrated mohel books, which began to appear in the late 16th century.

The catalog describes the Hollekreisch ceremony usually held on the fourth sabbath following the child's birth. After sabbath services, children were invited to the baby's home; they encircled the child's cradle, lifted it and shouted: "Hollekreisch, Hollekreisch, what shall we call the child?"

philanthropist who is a friend of the paper's editor. The world of Orthodoxy was on hand, as were political leaders, synagogue presidents, and many readers of the newspaper. Wiesel revealed that when the *Yiddish Morning Journal* expired, he urged the *Forward* to hire Jacobson (who had written for that paper), but the *Forward* demurred, declaring they didn't want a writer with a beard. In honor of the event, the *Journal* published a 64-page supplement, replete with reprints of some of the paper's past articles and

loaded with paid announcements huzzahing Jacobson and the paper, "the greatest Jewish newspaper in the world," according to Dr. Norman Lamm, president of Yeshiva University.

Bloomgarten's Bible

His name was Solomon Bloomgarten, his pen name was Yehoash. He was a poet par excellence, lyrically glorifying Jews and Judaism. But he won immortality by his translation of the entire Bible in Yiddish, thereby rediscov-

ering many Yiddish words and idioms. The translation took him ten years. As a 16-year-old he came to see the great Y.L. Peretz in Warsaw, with some of his poetic creations. Peretz was impressed. Two years later he reached New York and began to produce poesy galore.

Many of his contemporaries dealt with social conditions in the U.S., but Yehoash stressed his affection for his people and his faith. In the *Forward*, Chanah and Joseph Mlotek do a profile of him on the occasion of his 70th

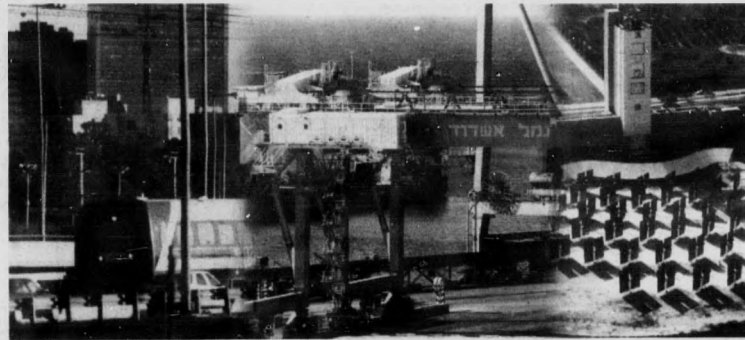
yahrzeit. They reproduce three of his poems. In one of them he writes that there's a flower that never withers. What is it? "Leebe tau dem folk," "Love of my people." His dates are 1870-1927.

Ashkenaz festival

Toronto was the setting of an 8-day "Festival of Ashkenaz Culture" recently. Lectures, films, displays, concerts, children's parades, klezmer offerings attracted hundreds of people. Many of

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Holy cat faithful to rabbi

By YAACOV LURIA

We never kept a dog when I was a boy on the East Side of New York in the early 1920s, but we had cats. Usually a cat stayed with us for a few



weeks, and then my mother got rid of it. A tomcat named Taryag was an exception. He could have stayed with us forever. My mother never would have put him out.

My mother was no lover of animals, certainly not of cats. "Cats are sneak thieves," she used to say. "Treat them like sabbath guests, stuff them full of fish heads and chicken legs. Then turn your back for a minute, and they rob your table clean." Yet my mother had to put up with cats; she disliked mice even more. As soon as the weather turned cold, the mice came out of their holes to share the

warmth of the coal stove in our kitchen. That was why, late one cold winter afternoon, she sent me out to look for a cat.

I happened to meet the shamash of a synagogue around the corner who was looking for men to make up a minyan for minchah. He made me a gift of a black tomcat with a white face which lived a lonely life in the basement of the synagogue. "This cat has been here since he was a newborn kitten," the sexton explained. "But he should be with a family. He's an unusual cat."

The shamash had not exaggerated. After supper, that very first night, the tomcat caught a mouse, played with it gently for a while, then let it run back into its hole.

"What kind of foolish cat did you bring me?" my mother demanded of me.

"Why foolish?" cried my father, who was a keen student of the Talmud. "This cat, it's plain to see, obeys the sixth commandment: *Thou shalt not kill.*"

"Then we have not a cat, but a tzaddik, a saint who ob-

serves the taryag mitzvot, all the 613 religious duties of a pious Jew," said my mother sarcastically, mimicking my father's Talmudic singsong.

"That's a good name — Taryag!" I broke in. "Let's call the cat, 'Taryag.'" I knew that "Taryag" stood for Hebrew letters which add up numerically to 613.

"Call him 'Taryag' if you want," my mother agreed. "Just let him keep the mice away and stay off my table."

The next day my mother left a plate full of chopped liver on her kitchen table while she went down to the yard to hang up a tubful of clothes. Taryag, purred by the stove, purring and playing with a string.

When my father came home from work that evening, my mother announced, "The Messiah will come soon! Taryag didn't steal my chopped liver. Have I found an honest cat?"

"A cat that doesn't kill won't steal either," said my father. "It's the eighth commandment."

"Nonsense! If we give him time, he'll show his sneaky cat

nature yet," said my mother.

But Taryag seemed to have made up his mind to put all the other cats in the world to shame. Once my cousin Maxie brought his bulldog into our kitchen. The dog snapped and snarled at Taryag, but the cat just sat calmly and stared down the dog's fury. My father remarked, "I am reminded of Aaron in the Bible, of whom it was said in *Ethics of the Fathers*, 'Ohev shalom v'ro.lef shalom — he loves peace and pursues it.'"

And Taryag honored the Sabbath. As soon as my mother set the candlesticks on the table on Friday afternoon, he would begin scrubbing himself with his paws until his white face glistened. Afterwards, when my father came home from shul and made kiddush, Taryag would jump up on a chair and purr his amen. Then he would eat his gefilte fish and wriggle his whiskers appreciatively as we sang z'mirot.

My mother wasn't a per-

son who liked to be proved wrong, so she kept insisting that Taryag was just a better hypocrite than other cats. Still I noticed that she took care not to put his meat scraps into his milk saucer, for a cat like Taryag would of course be fussy about kashrut. But when he brought home a dirty, starved-looking little kitten and let it drink his ration of milk, my mother was won over at last.

"Taryag is a cat with a heart," she admitted. "He knows how great is the mitzvah of hospitality to wayfarers. Mice or no mice, this cat deserves a home."

Now, just when we had a cat which fitted us like a well-worn pair of shoes, what do you think happened? Taryag disappeared!

My mother would let him out every evening, for Taryag was no hermit. He had many friends and liked to meet them for a chat among the garbage cans. Perhaps for a male cat he

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FINE'S FINDINGS

Kushner is "home"

By JANICE FINE

Rabbi Harold Kushner is best known for his inspiring book, *When Bad Things Happen to Good People*, written after the couple's tragedy, the death of



their beloved son, Aaron. Another of his books is *To Life: A Celebration of Jewish Being and Thinking*. He was a Visiting Professor at Clark University and The Jewish Theological Seminary.

"I am now a member of Temple Israel, where I served for 24 years. Rabbi Daniel Liben is beginning his sixth year.

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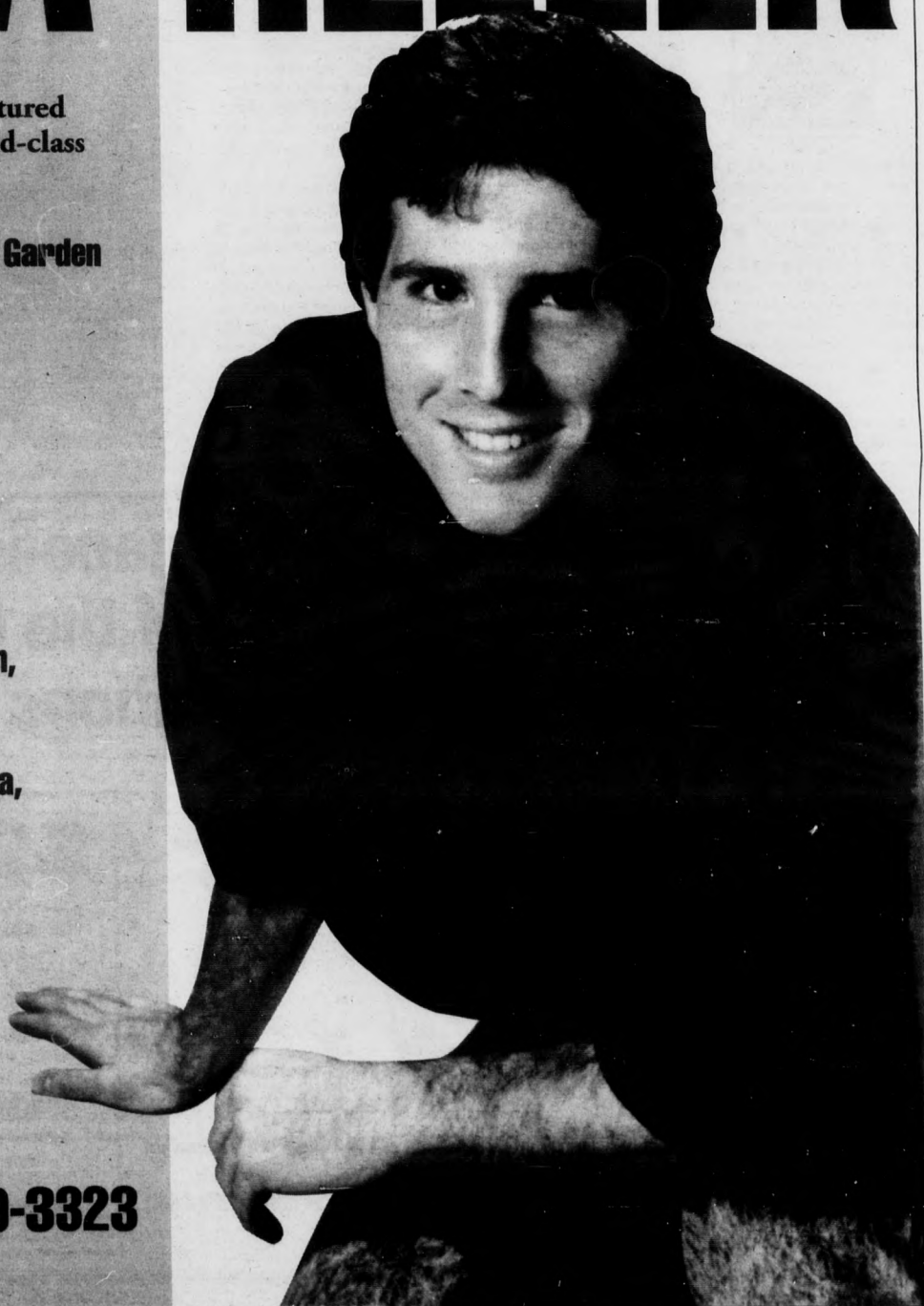
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ISRAEL: AS I SEE IT

Can we trust each other?

By SAMSON KRUPNICK

We wrote in a previous column about a rather strange conflict between the Reform and Conservative congregations in the United States and



the current "status quo" in Israel wherein most religious procedures are directed by the Chief Rabbinate via Religious Councils and with the Ministry for Religious affairs. Basing their claims on "democratic rights," the Americans insist on membership in the Religious Councils, Reform and Conservative Rabbinic recognition with full rights for conversions and for performing marriage ceremonies. In our previous column we

termed these demands as "much ado about very little."

In the United States, the Reform and Conservative congregations exceed those of the Orthodox synagogues, albeit all these groups together represent no more than about 35 percent of the Jewish population. Regretfully, the other 65 percent are unaffiliated. In Israel, the Reform and Conservative regular membership are infinitesimal as compared to the complex of Israel's population which is now some 90 percent traditional in various degrees. Seemingly the Reform and Conservative want representation in Israel based not on their presence in Israel, but rather on their presumed strength and influence in the United States. That is democracy? Ben Gurion once answered a similar complaint with a sharp reply: "Come make aliya to Israel, then your voice will be heard. From America, your voice is but a whisper."

What broke the status quo was a Supreme Court ruling that a Reform woman could be a member of the Haifa Religious Council. The rabbinate objected to the court interfering in religious matters, and the court responded suggesting legislative guidance, unnecessary in the past 50 years. The Reform and Conservative prepared further court requests, and the religious parties supported by the coalition prepared two laws which would exclude any such court action.

Prime Minister Binyamin Netanyahu appointed a special committee headed by Minister of Finance, Professor Yaakov Ne'eman, and including one representative each from the Reform and the Conservative. After some 40 sessions, a tentative proposal was in the making wherein marriages could be performed by a Reform or Conservative rabbi according to halacha

Continued on page 29

POSTMARK ISRAEL

The French have a saying: "Plus ça change, plus c'est la meme chose." If you don't know what that means, read on.

In our closets we have a fairly large number of simple wire clothes hangers. They're fine for jackets and the like, but trousers draped over the wire for a fairly long time acquire a crease in the wrong place. Hence we fold over the wire a fairly thick coating of newspaper, and this provides the broader cushion which prevents a crease.

The other day I remarked that the papers were turning yellow, and decided to replace them with fresh white newspapers. As I removed the old, I glanced at the outdated headlines — and got a shock. The papers were yellow all right, and the dates were almost all from 1993, four years ago, but the headlines read as if they came from this week's papers. Look at these:

"U.S. Pushing for Peace Talks to Resume at End of Month." The date: Feb. 4, 1993

"Court: Interior Ministry Must Recognize Reform Conversions." That one is dated Feb. 15, 1993.

"Gaza Sealed after Terror Attack in Tel Aviv." The date: March 2, 1993.

"Kiryat Shmona Residents Take Shelter - 'Better Safe Than Sorry'." Date: Oct. 29, 1992

"America Wakes Up to Muslim Terror." That was dated March 12, 1993, a couple of weeks after the World Trade Center bombing. It looks like America has gone to sleep again.

This one has nothing to do with Israel, but is appropriate to our theme. The March 9, 1993, headline read: "All or Nothing for Yeltsin on Eve of Congress."

"March 30, 1993: 'Golan Kibbutz Continues to Thrive Despite Uncertain Future of Region.'"

"Demonstrations Against Government Continue," only this time it was right wing groups protesting policies of the Rabin government - March 22, 1993

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JEWES BY CHOICE

SOCIAL CALENDAR

By Jean Herschaft



They were like the two Yeshiva boys they were some 30 years ago in Boro Park, Brooklyn — **Alan Dershowitz** and **Leon Charney** — reminiscing on the old days when they were on two opposing Orthodox yeshiva schools basketball games. It led to both joining in unison today chanting cantorial gems. They lived in the still Orthodox neighborhood within blocks of each other, Dershowitz said.

The very warm exchange was on cable TV, on Oct. 26 at 2 p.m. on the very entertaining Leon Charney Report, a weekly feature that Charney produces, hosts and plays an indispensable part as star with a weekly guest he interviews.

Another notable Orthodox national figure, **Rabbi Irving Greenberg**, was another youth in those old days. "He was my camp leader," said Dershowitz. "Irving's dad was a rabbi, too," Charney added. Greenberg was identified as a liberal Orthodox Jew, by both, as is his wife, **Blu Greenberg**. It's his brand of Orthodoxy, the center-of-the-road type, that is what is needed to keep or try to, a unity framework of the Jewish community, both shared in praise.

Dershowitz predicted that in the next millennium it will be the Orthodox Jew who will prevail. With a large family of children, tight rule on their education in contrast to lax American Jews, who may survive into the future, but will be mostly unidentified with Jewish organizations and with the rise of intermarriage, Dershowitz was saying, predicting it will be more like 53 percent, as the year 2000 rolls around.

Charney, who played a key role in the Camp David Accords, then asked candidly, "Didn't one of your sons intermarry?"

Without any hesitation, "Yes, he married an Irish Catholic girl named **Barbara** and I love her." Dershowitz said that their children will know all about Judaism, "invited to share all of the Jewish holidays and the Sabbath in our home..."

"Last Passover we had 51 guests at the seder, including my daughter-in-law Barbara and her young daughter. My mother, who still lives in Boro Park, was there too."

He had revealed that his mom, when initially told of his son's betrothal, did not take it well. But she did come to the wedding and the seder. That was in reply to Charney's initial query "Did your family sit 'shiva' (in mourning) over the marriage?" going on in explanation to non-Jewish viewers what he was referring to. He then asked his guest, "What kind of Jew are you?"

While admitting he did not practice all of the traditional rules, Dershowitz ticked off some of those he does: "We respect the sabbath. I don't work then. We eat kosher in and out of our home. We observe all the Jewish holidays when all of the family is invited to attend. And I read the scriptures and especially the Responses, repeatedly."

"Next term at my classes at Harvard U., I am preparing lessons based on the Responsa. It is so well verified that it answers many of the situations confronting us today."

Continued on page 27

Shalohhhh!

By MARY HOFMANN

You simply haven't lived until you've spent the morning with ten middle aged women doing Jewish yoga. As the new feature in our ever



expanding repertoire of Jewish religious experiences, I'd give this one at least an 8. If you were to walk by and merely observe it, however, you'd probably laugh yourself right through shabbat.

Our new student rabbi, Amy, is a certified yoga instructor who offered to introduce yoga movements into our traditionally thin (as in numbers, not in persons) Saturday morning services. The idea was to introduce elements of yoga, an ancient Hindu system of movement intended to strengthen the mind and body, to achieve

peace of mind as a prelude to prayer.

Our first attempt was held in an empty classroom at the local Methodist Church, which was also holding some kind of carnival and was bulging at the seams (as were several of us).

We filed in hesitantly and arranged ourselves in rows, a veritable garden of shapes and sizes arrayed unattractively in sweats (the chubby person's answer to exercise attire). At the head stood Amy, tall and slender, supple and flexible as a willow branch.

Our first task was to lower ourselves into a lotus position, which for those of us shaped more like rutabagas and melons was perhaps the greatest physical challenge we had experienced in some time.

Once situated, with legs folded as neatly as tuberosus body parts allow, we learned to breathe using our lower abdomen and back muscles (yes, really).

Simultaneously, we had to relax various body parts without tipping over like punching dolls.

Having developed some level of focus, as well as aches in unfamiliar muscles, we segued into the service, which mixed familiar prayers and melodies with occasional yogish diversions. My personal favorite involved Hebraicising (is that a word?) the familiar yoga sound "o-h-m" into "shalo-o-h-m-m," a sort of mantra probably alarming to passersby attending the Methodist carnival. Amazingly, no one laughed.

Most of us actually did well until the Plow, its very name an unfortunate foreshadowing of the fate of our little garden. Amy demonstrated. One begins the Plow lying on one's back (our only moment of group proficiency).

Amy then slowly raised her legs, held straight and together, until she was virtually balanced on her shoulder blades, toes to the heavens. We were in awe.

She held the position for a breathtaking amount of time, then continued on, slowly lowering her toes toward her

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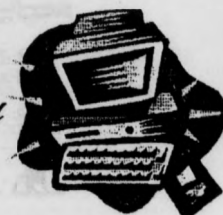
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L'DOR V'DOR: GENERATIONS

One-sided report shames PBS

By SUSAN RUBIN WEINTROB

Recently, PBS broadcast a program titled, "On the Brink of Peace." Moderated by Abba Eban, the program was ostensibly an impartial document-



tary on the Oslo Accords and its current status. What puzzled me immediately was why PBS would select a radical politico who has never been in the mainstream of Israeli politics.

The result was one for which PBS has been criticized previously: a glaringly one-sided, stereotypical presentation of religious Jews from a far-left liberal perspective. The routine condemnations of religious Jews and those who support Israel's largest conservative party were mouthed by the main spokespersons on this hour-long program.

Introducing himself as an

Israeli statesman, Eban neglected to mention his Labor Party affiliation. Anyone who has followed Middle Eastern politics is aware that Eban has placed himself at the extremist edge of Labor, close to extremists like Yael Dayan or Shulamit Aloni; of course, most PBS viewers are not aware of this.

The PBS program was typically Eban: a professional, elegant veneer that presents his opponents as offensive and alternative solutions as barbaric. Throughout the program, Eban, in his well-modulated British accent, postured that Oslo has "transformed the political realities of the Middle East." Unfortunately, Eban's platform has little to do with these realities. Eban, more aligned with Palestinian ideology and ambitions than any Labor platform, presents the PLO as the good guys and Likud as the bad guys. PA (Palestinian Authority) representatives spoke in dignified English about their political aspirations. Hamas was represented by a collegiate fellow who was a newspaper editor.

Eban's presentation of

Likud alternatives is scornful. Labor's opponents, "fundamentalist" Jews, are enemies of peace. Throughout the program, religious Jews are filmed in screaming, violent demonstrations. Eban supports peace's "real" proponents: Peres, Arafat, Ashwari, Alaa, Hussein, Mubarak—no one else on the program was allowed to offer a viable method for finding peace. Likud politics were characterized as moving citizens to "incitement and hysteria." Eban ignored the move of the majority of Israeli Jews away from Labor in current elections. He glossed over successful efforts by the conservative party's Menachem Begin, considered in a recent Israeli poll to be its best prime minister.

Like subliminal advertising, the message produced went far beyond the rhetoric used.

PBS's chosen segments of Likud rallies included protests, tire burning and religious Jews screaming and pushing police. The sound bites consisted of shouting and pounding noises. Imme-

diately afterward, while Netanyahu was shown speaking at a rally, Eban voiced over the noise: "Likud and the right organized increasingly hostile demonstrations."

After these "right wing" inciters were shown, the camera switched to a Labor rally. The background shouting is gone, replaced by singing. We see banners of "Peace Now," with a smiling Rabin and Peres, and other leaders, arm in arm. Then, shots ring out, when "a religious law student opposed to the peace process" murders Rabin. The connection has been made that Likud and their "extremists" were behind this violence. No mention was made that every Orthodox organization, as well as Likud, condemned the assassination.

PBS chose certain voices to express concern over Rabin's death: King Hussein, President Clinton, Yasser Arafat. No Likud representative or religious Jew was heard. Instead, Eban's voice noted the "shame" most Israelis felt that "Jewish fundamentalists" represented a portion of the Israeli nation. Scenes of Islamic Jihad and other Palestinian "fundamentalists" were shown next, opposing the Oslo Accord. Eban links Jewish and Muslim "fundamentalists" as opponents of peace while failing to state that Hamas and the Islamic Jihad have been the source of almost all the terrorist activity in Israel, while religious Jews have rarely engaged in terrorism.

Disregarding these numbers, Eban tells us, with background scenes of Palestinians marching peacefully, and quietly electing leaders, that, "Oslo had promised change, possible statehood....[but] 90 percent of the West Bank was still in Israeli hands. The Palestinian goal was still frustratingly distant." Clearly, the

"Jewish extremists," against Palestinian statehood, are the problem to be dealt with. Eban neglects to mention that more terrorist killings of Jews are reported to have occurred under the Rabin-Peres governments than any other government.

Smoothly, Eban has made the point that religious Jews are the enemies of peace. He has shown Arab leaders, himself, and Labor on the side of progress and civilizing forces. Clearly, he sees only one path to peace—through Labor and Oslo. Now, he sees "reconciliation and mutual recognition." Now, he sees an end to "Israeli occupation" of Arab lands. Now, he sees an end to "five decades of enmity."

I say to him, "Poppycock!"

The problem with Eban's presentation of peace through Oslo is that it has never happened.

Arab terror has intensified since the Labor government's negotiations in Norway. The PLO has never removed from its covenant the goal of destruction of Israel and has been shown to have aided recent terrorists. As well, Egyptian government-controlled newspapers have escalated their anti-Semitic voice, accompanied by ugly stereotypical cartoons, reminiscent of the Nazi periodical *Der Sturmer*.

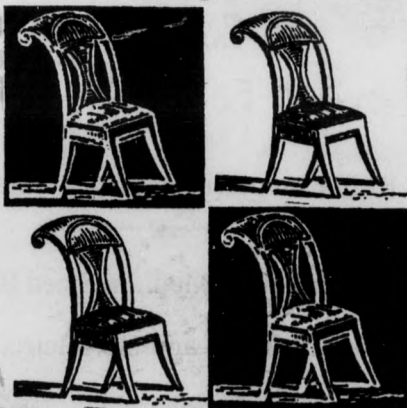
Still, Eban continues his diatribe. He ignores the implications of the views of Haiden Abed El Shaffi, a Palestinian negotiator in the failed Madrid conference, who stated on this program: "We claim all of the occupied territories, including East Jerusalem." El Shaffi continues by proclaiming that any Israeli presence there is "illegal" and that the only way to have peace is for Israel to leave the area. PBS viewers are prob-

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"Interior Minister Aryeh Deri to be Charged — Allegedly Took Bribes, Breached Public Trust and Committed Fraud." That was on June 21, 1993 - and the trial is still going on.

"New Approaches to Peace Talks Suggested." June 18, 1993.

"Christopher: Peace Talks are U.S. Priority." June 8, 1993

That's enough. I'm throwing them all out and replacing them on our wire hangers with 1997 papers whose headlines read substantially the same.

Now you know what the French aphorism means. C.A.

Judaism with a soul, even for godless

By RHODA BLECKER

Community involve-ment... ethical living... larger Jewish families... prayer... anti-Semitism... rabbi... dietary laws... kashrut... God... Jews must help fellow man... militant Jewry... Torah—Jewish law... tzedakah... study... Jewish Federation... ritual... Jews must marry other Jews... synagogue... Jewish family... Shabbat... state of Israel.

Which two of these 20 choices, the speaker asked, would be most likely to ensure Jewish survival in the next 50 years?

It was the annual retreat of our Women's Division volunteer board, a learning-to-work-with-one-another session at Brandeis-Bardin, in the Simi Valley just north of Los Angeles. I had been asked to be second speaker, addressing the issue of "Finding Spirituality in Judaism."

Bringing the idea of Jewish spirituality to mainstream groups is never easy, and as I watched the two dozen participants, divided into five sub-groups to work on the choices for Jewish survival, I realized this presentation would be no easier than any of the others I have done. One group after another discarded the "God" choice fairly easily and sometimes even as the first choice to go.

I wasn't surprised that happened. These were uniformly rational and community-minded women who would never have thought of exploring Buddhism in a search for fulfillment, as have so many other Jews these days. They do not come from a kind of seeker philosophy which motivates other of their co-religionists to join meditation classes, Jewish Renewal congregations, or Kabbalah study groups. They are also good, decent women, some of whom have watched their children fall away or convert out.

One of the most community-minded women I know, a financial supporter of the synagogue she's belonged to for years, told me a horrifying story about someone she says she knows: "She was a big giver, involved in community action, but not deeply involved in services or ritual observances. A social Jew, not a religious one. Her daughter was given a born-again Christian for a roommate in college, and the roommate made every effort to convert the daughter. The daughter re-

sisted, and resisted, and then she converted. My friend was very upset and asked her daughter why she had abandoned Judaism. The girl told her that it was something she read in the literature of the born-again group that really spoke to her. When her mother asked her what it was, she answered "Thou shalt love the Lord your God with all your heart, with all your soul, and with all your might."

There is a chance, of course, that the story is apocryphal. I really hope it is. I've been hearing for years now how important it is for us to define Judaism broadly enough so that those of us who don't believe in God can still remain committed Jews. But what about those who do believe?

I heard again how important it is to make room for those who don't believe in God when I was at Brandeis-Bardin, and the women discussing Jewish survival ruled out God as an option.

I think it's a decision that needs to be reconsidered.

When the speaker debriefed the exercise, the Jewish family and the state of Israel were the big winners. Torah got one vote out of a possible ten; ritual got two. God got none. But if the Jewish family, the state of Israel, and ritual are not based on "I'sheym shamayim" (the sake of heaven), then on what foundation are we building them?"

My presentation to the group was scheduled for after lunch, but just before we were dismissed to go to lunch, I asked the women to think during lunch about the saying of Rabbi Abraham Joshua Heschel: "God is of no importance unless he is of supreme importance."

I talk about spiritual experience not to people who are starved for it but to people who may have never considered it part of a Jewish life, who believe that God belongs to the Orthodox or the Christians, two groups irrational enough or unsophisticated enough to take God seriously. I speak to modern, generally affluent, well-intentioned groups of Jews, many of whom think they have never had a spiritual experience in their lives. They are, after all rational people, and spirituality isn't rational. They are accustomed to linear thinking,

organized argument; spirituality is neither linear nor organized. They are accustomed to their Judaism being a communal — perhaps deeply communal — experience; spirituality is personal.

In addition to the above, I believe that most of them have rabbis who distrust spirituality. It is, as I just pointed out, personal. That raises the spectre of people finding it in some out of the way places, going off on their own and seeking some touchy-feely New-Agey, undependable gratification that rabbis simply can't approve of or control.

Since I'm not a rabbi, and since I already know that no one can control an interaction with God except God, I have no problems raising spiritual awareness. That's what I set out to do at Brandeis-Bardin.

First, I set up a semi-circle of chairs about eight feet away from where I would be standing with my back to huge windows overlooking the wind-whipped trees that decorate the Simi Valley campus. As the women came in, I encouraged those who could to sit on the floor inside the semi-circle, rather than setting up more chairs behind the row I had set up. "In many ways," I told them, "spirituality says,

'Come closer.' We want to place ourselves far from the center. We don't sit in the first row at the synagogue; we want to stay back, to remain detached. Spirituality wants more from us than that."

Then I told them a story that has become very precious to me. It grew out of the United Synagogue Conference on Spirituality, of which I was four times privileged to be a facilitator. At the very end of a participatory workshop I was conducting on spiritual experiences, I asked if anyone would like to say anything else. A man who hadn't spoken at all before tentatively raised his hand. "I came to this workshop thinking I had never had a spiritual experience," he said. "But now, I've got something I want to say. In my congregation on the High Holy Days, I was given the honor of being haggbah (the person who lifts the Torah after it's been read). The Torah they were using was the biggest, heaviest one we had, and I was terrified that I'd drop it. So when the time came for me to lift it, I braced myself to handle its weight. But the Torah had no weight at all. It flew upwards in my hands, and I had to haul it back down. Do you think that

was a spiritual experience?"

We all did.

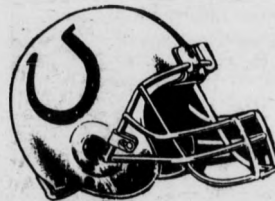
But spiritual experiences come in lots of shapes and sizes, inspired by nature or deep emotion, by a sense of the mysterious hiding within the everyday, by music, an unexpected recollection, a coincidence. For some—but not me—meditation is a key. For others, it can be prayer. Whatever calls us to come closer to the center, I told the Women's Division volunteer board, it is our job to notice that something is going on, to pay attention to the abrupt, sometimes momentary, change in the way we encounter the world around us.

One of my friends calls herself the least spiritual person in the world, and yet she described thoughtfully her reaction to arriving on muleback at the bottom of the Grand Canyon. "I had to say a *brakha*," she says with a rueful grin. "It just got pulled out of me."

Another friend who maintains he is an agnostic, plain and simple, tells of the time he was racing a car and saw two other cars crash right in front of him. "All my life, I'd been trained to steer around this kind of emergency," he says to

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Welcome to Indianapolis! The General Assembly of the Council of Jewish Federations



The Indianapolis Colts

WHAT I HAVE TO SAY

Surprise! United Nations condemnations

By ARLENE PECK

Is there any wonder that Jewish people sometimes get a little touchy and hostile? Maybe we're just apprehensive or downright saddened



by what we perceive as the worlds flagrant double standard and anti-Semitic actions

against Israel. I've figured it out. We gave the world Jesus, the concept of good and evil, the Bible and The Ten Commandments and they've never forgiven us for it.

There is continued violence from Arabic terror attacks. Living here is like waiting for the other shoe to drop. You know there will be something but just not where and when. However, the violence and open animosity among the Jews that was so common during the Rabin and Peres tenure is no longer there. We have become united in our

tragedies. That duo did manage to accomplish their self-serving goals. But folks, it's not peace that they brought into the area with their visions of their 'new middle east. It was replaced, I think, with an apprehensive and depressed feeling of tremendous loss.

In addition, until recently there has also been a sort of a shocked dullness by the lack of leadership which had been offered by BiBi Neytanhau. A man who came into office with such high hopes for the future. He was been caught in the middle and until lately, was pleasing nobody. Not the left, nor the right. Unfortunately, he was apparently capitulating to the demands of the Arab terrorist. It wasn't until I interviewed past Prime Minister, Yitzhak Shamir that I realized that he was also disappointed. I expected Mr. Shamir to tell me during our interview that there was a reason that Neytanhau, the man who he had supported as his predecessor in the Likud, was acting so weak and impotent. But, he didn't. I walked away from our meeting with the feeling that Mr. Shamir was just as puzzled by the present government's negative actions as I was. BiBi was going to continue the policy of Rabin and Peres and there didn't seem to be anyone able to stop it.

Maybe I should just stop watching television. I wasn't able to watch the international news in California as I am in Israel. It's probably just as well. Each time I turn on the European and middle east versions of CNN or British BBC, or any of the other stations, I'm bombarded with programs that are obviously biased against Israel and without question, anti-Semitic, with CNN leading the list. Daily, we are bombarded with 'news specials' against Israel which are cleverly written in such a way that they present key words, or phrases to prove their biased point.

For instance, how many times have you heard, "The Jewish settlements, continue to be built in Arab East Jerusalem, on Arab owned land and are pushing the Arabs out of their land and shattering the fragile peace process." Folks, there is no Arab East Jerusalem. There is however, a Jew-

ish country of Israel with it's capital of Jerusalem. In this capital, which is under Jewish control and has been the capital of the Jewish people for three thousand years, they should be entitled to build wherever they please. Har

Homa is only a predominately Jewish neighborhood being built in order to alleviate a serious housing problem for the residents of the Jewish nation. All of Jerusalem is Jewish land. It is a sovereign country

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Weintrob

Continued from page 24
ably unaware what El Shaffi and the PLO mean by "all the occupied territories." They mean all of Israel. Arafat has shown the PLO perspective with the map of the region that hangs in his office. It has one name on it: Palestine. There is no Israel in the PLO office.

Eban, blind and deaf to the reality that exists around him, believes the pronouncements of the PA office to the Western media. I might suggest that he tune into some local stations to hear a sampling of the PLO's true goals. For example, broadcast on the Voice of Palestine from the Al-Aksa mosque on Friday, Sept. 12, 1997, was this prayer sermon by Arafat appointee, Mufti Ikrama Sabri: "The strategic covenant between Zionism and the Crusaders is a satanic alliance hostile to Islam and the Muslims and we expect no good from it....O Allah, destroy America, her agents and allies! Allah, raise the flag of Islam over the Al-Aksa mosque, Jerusalem and Palestine..."

In an earlier speech on July 11, also broadcast over the Voice of Palestine, Sabri had also called for the destruction of America. "Oh Allah, destroy America, for she is ruled by Zionist Jews....The Muslims say ...to all the infidel nations that Jerusalem is Arab. We shall not respect any one else's wishes regarding her.The homes the Jews are building will become Arab property, with Allah's help. ...Allah shall take revenge on behalf of his prophet against the colonist settlers who are sons of monkeys and pigs."

The Israeli government is well aware of the many similar statements that emanate from PA representatives. Within this context, one understands better what PA Minister Hanan Ashwari means when she states that

Jews living in Hebron "are a visible and complete expression of injustice." It is a "grievance" to have Jews live among them. Ashwari calls for segregation and Sabri for the destruction of Israel and America, yet Eban asks Jews to place their trust in the organization these individuals represent.

PBS portrays Israel under Likud as the bully of the neighborhood. Using the same line as PLO propagandists, Eban blames several terrorist attacks on Likud "opening a tunnel near the Dome of the Rock." Eban knows that the tunnel had been peacefully opened 10 years before. The opening of a second exit for safety and convenience was hardly an excuse for terror — and it should never be accepted as one.

Like much of the Western media, PBS scapegoats Likud and religious Jews. In this program, PBS has gone beyond dirty politics: it has harmed Israel by presenting propaganda as fact and Jews with diverse points of view as the enemy. To assure an even-sided presentation, PBS should have allowed two moderators, one Likud and one Labor, to jointly chair the program. Those of us who care about Israel should inform PBS that we will not financially support them when they present biased, anti-Israel programming. We should challenge them to produce programming that is impartial and honest.

Abba Eban's failing derives from his belief that he can cure social ills and political crises with good manners and smooth presentations. Finding solutions that prevent terror and safeguard security should be paramount for Israel's leaders.

Catering to capricious world opinion is no way to run a government—or to produce a documentary.

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Blecker

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me earnestly, "but I heard a voice telling me not to do it. So I went against every instinct I had and kept going right toward the crash. The two cars bounced off one another and opened up the center of the track. If I'd turned either way to avoid the crash, one of the cars would have slammed right into me."

The women at Brandeis-Bardin began to offer their own, hesitant stories, each one prefaced by a shamefaced "I don't know if this is really a spiritual experience, but..." They told, as do most tentative novice explorers, the most wonderful tales, including a shabbos at Yosemite when the power went out to an encounter with a beloved, deceased grandmother in the throes of childbirth. I saw the women begin to recognize that there was a possibility that this mysterious thing called spirituality could come, unrecognized, upon them and pass

away unremarked, until now.

They asked some of the usual — but never easy — questions. "Can I be spiritual if I don't believe in God?" "My son objects to the High Holy Day services. He says if we're going to pray, we can pray just as well at the seashore. What do I say to him?" "Isn't it scary, to try to get closer to something so powerful?"

The first question I answer, "Of course you can be spiritual. Spirituality does not have to be God-centered, though mine is. Some of the strongest spiritual techniques have been perfected by the Buddhists, and Buddhism has no central deity. But I do believe that spirituality has to be soul-centered. I've heard a lot of people tell me that they don't believe in God, but no one has yet told me that they don't believe they have a soul." The Jewish *neshama* (soul) is very strong, I think, perhaps because God knew it

would have to be.

To answer the second question, I usually describe what I believe to be my own relationship with Judaism. Like any other relationship, I say, it is a matter of give and take. I expect to get certain things that I need from Judaism, and so I'm prepared to give to Judaism certain things that it needs. One of those things is my presence at services, being part of the community at times when it's important to the community as well as at times when it's important to me.

The third question I got asked, the one about being frightened, I answer differently almost every time I'm asked it. To the women at Brandeis-Bardin, I said, "Yes, it's scary. Because once you start, you have to change. And we all hate to change. It's scary because, like Moses, you have to take off your shoes, and press the holy ground with your bare flesh."

Two of the organizers of the retreat told me later that, after I had left, the women kept referring back to the things I'd said and kept telling each other more stories of the times that, it now occurred to them, they were able to touch a different world — larger, deeper, less accessible than their normal one.

It gives me hope to hear such things. Because I believe that part of Jewish survival must be to define our non-Orthodox Judaism broadly enough to hold on to those of us who do believe in God along with those who don't. We must not be afraid to come closer — and we must invite others to come along with us, toward the center.

Hofmann

Continued from page 23

head until she was folded neatly in half, her tall and slender physique a near triangle of perfection.

Then we stubbier yogis gave it a whirl. It's just as well I was a participant rather than an observer. The very thought of the ten of us viewed from a posterior angle in a rolling and wobbling (in every way) attempt at a Plow induces distress. Several Plows did, in fact, bite the dust. None remained motionless. Our attempt was mercifully brief.

Before next month I have to memorize Asher Yatzar, the blessing for the body. I'm afraid it won't be enough.

Herschhaft

Continued from page 23

Asked if Jonathan Pollard would soon see freedom, he bleakly replied, "No. I spoke to Netanyahu and other Israelis who painted at American Jewish organizations and American Jews who have not supported Pollard. I spoke to President Clinton and did not see any future change here. As Pollard's attorney, I appealed to the courts. Judge Ruth Bader Ginsburg on a past Rosh Hashanah turned down our appeal."

On another disappointment, Dershowitz recalled how he (Charney too) fought for Soviet Jewry's release. Dershowitz had advanced the case of Scharansky who is now Trade Commissioner in Israel. "I went to him and asked that the plight of 15,000 Ethiopian Jews who are clamoring for entrance to Israel be assisted by him to enter." There was no promise, all that Scharansky said was "I'll look into it."

Dershowitz is the author of a second book on Judaism titled *The Vanishing Jew*. The first was *Chutzpah*. In reply to a query, he enumerated the houses of worship he is affiliated with: in Boro Park, an ultra-Orthodox, in Connecticut, a Reform, in Martha's Vineyard area, a Conservative one.

"My young daughter is affiliated with a Reconstructionist synagogue which she attends and participates in youngsters' programs." The Dershowitz family touches all Judaic bases. He added that if he lived where Rabbi Sherwin Wine's unreligious synagogue is, he'd affiliate there.

He opined that Orthodox Jewry is the one authentic branch that will outlive the other branches. He believes that education of the children in Judaism is vital and most in need of funding. He endorses welcoming non-Jewish spouses into synagogue life, in friendship and warmth.

Dershowitz inserted Dr. Mordecai Kaplan with Dr. Sobchewich as the great theologians of our time.

Dershowitz said that he was devastated when "I heard that an ultra-Orthodox Jew, a student of Bar Ilan U., had assassinated Prime Minister Rabin." The 20-year-old youth was a committed member of the extreme political right group at the same time he was a religious zealot, said Dershowitz, who stretched out of control religious commandments. "Thou shalt not kill, was waived by him to save his nation."

Since Prime Minister Netanyahu's high position in the government was dependent on a coalition of parties that harbored the same sentiments, he walked a tightrope careful not to offend its critics while exercising his own right of decision, both offered.

There was talk, too, of Netanyahu's womanizing which led his very Orthodox wife, Sara, to issue what they termed "a post-nuptial agreement" wherein Sara would accompany her husband on his travels abroad.

A key discussion focused on Jews' propensity to fight with each other when there were no more "enemies, anti-Semites" to combat. It takes only one breakthrough to open the gates of understanding, Charney offered. He recalled that Jackie Robinson's entrance as the first black in major league baseball to knock down the door of prejudice.

That ignited the question of who was the Jewish counterpart in religion. Dershowitz without hesitation supplied the answer in a passionate response: the late Shlomo Carlebach, rabbi, composer, religious folk-singer (and devoted husband and dad, our note).

Dershowitz: "Carlebach died suddenly at age 69. He was welcomed around the globe. But most meaningful that he, an Orthodox figure of music, performed in Conservative synagogue, performed in Reform temples, performed in Reconstructionist houses of worship." (He was a star folk singer lacing the holy scripture's words in a joyous, inimitable manner that made him a winner. And a "unifier" making Jewish religious identity irrelevant as the man and his contribution were welcomed in all circles globally.)

The Carlebach Shul on the Westside Side of Manhattan drew youth, young adults, seniors, including the young and the older ladies, to frequently standing room only. All the holidays rang out even when Carlebach disciples led on those times when Shlomo was on a tour.

With his sudden death, his family immediately took over his performer status, displaying a true Carlebach flair. It included his wife and the daughter who had inherited his special talent.

Shlomo's religious barrier breaking, as Dershowitz said, may be his greatest legacy.

Jean Herschaft may be reached at 76 Exeter, Brooklyn, NY 11235.

'Jews in Small Towns' intrigues small towners

By CLAIRE METZGER

Jews in Small Towns by Howard V. Epstein intrigued me since I am certainly one of the very, very few of my coreligionists in my town. Our temple, 15 miles away in Sterling, IL., from little Dixon, is the only place where I hear the word "Jew," which perhaps is just as well. At the Senior Center, where my husband, Jewish of course, and I, sometimes have our lunch, and help with activities for seniors, my husband always comes a little late, to pass up the grace before lunch, which is made in the name of Jesus by one of the other lunchers.

In the Dixon Woman's Club, which I joined 30 years ago when I married and accepted a position here as a "health educator" at the Dixon Development Center, the Christian holidays are celebrated with Christ's name before the activities of the afternoon meetings begin. The former president, knowing my feelings, has done nice things for me — purchased Hanukkah wrapping paper for me, and even sent me New Year cards, bless her! But for the most part, except for activities at the temple, the town (some 14,000) celebrate their own God. The few Jewish

people in Dixon are ill and cannot travel to our temple, are "too busy" or find another excuse. So we represent Dixon.

Our rabbis come at the time they choose for services, which can be any Fridays convenient for them. And yet, they do come on occasion, especially our High Holidays.

Rabbi David Weiss, in particular, deserves credit, for driving out, which he has done through bad weather and better. And the way he blew the ram's horn was magnificent. Our little singer with the lovely soprano voice rounds out the joys of the High Holidays for me and the local group.

So I am looking forward to reading *Jews in Small Towns* by Howard V. Epstein, who has interviewed some 140 persons in small towns through North America, and wrote their oral histories. Maybe I'll get a few ideas from this gentleman who holds the title of chairperson emeritus from Georgia State University in Atlanta, where he chaired the department of social work. I'm opening the book right now!

Claire Metzger may be reached at 832 N. Brinton Ave., Dixon, IL 61021

Review — Zerin

Continued from page 32
brilliant young Jewish lawyers, including Sam Klaus, Orvis Schmidt, James Mann, and Seymour Rubin, labeled the Crusaders, who created Operation Safehaven, a plan finally to afford protection to the properties which Hitler's victims had naively entrusted to the Swiss.

Some *Nazi Gold* highlights: In 1942 thousands of refugees fleeing a Nazi roundup of Jews in occupied France crossed the border into Switzerland seeking asylum but were forcibly pushed back to the waiting Gestapo by the Swiss police. Virtually all of them were immediately shipped to concentration camps.

During the war, thousands of Swiss willingly worked undercover for the German secret service and the Nazis.

The supposedly neutral Swiss allowed the German troop trains, guns, armor, and military supplies to use Swiss rail lines enroute to Italy to fight the Allies.

The Swiss accepted for deposit without question bullion looted by Germany from the treasuries of Austria, Czechoslovakia, Poland, Denmark, and Holland — countries that

they had conquered. The Swedes and the Portuguese, also neutrals, refused to accept the looted gold.

As it became clear that the Allies were probably going to win the war, two prominent Swiss banks cooperated with the German Nazis in a plan to establish funds that could be used after the war to rebuild the Nazi Party.

Swiss life insurance companies surrendered the life insurance policies of many Jews to the Nazis during the war.

Nazi Gold is a tough read. With machine-gun precision, it spits out incident after incident from 1945 to the present the unholy litany of the Swiss cooperation with the Nazis. It's hard enough to take the disillusionment which flows from exposure to the business-as-usual attitude of a Swiss financial and political leadership unable to grasp the moral issues raised by their betrayal of Jews who trusted them as a safehaven for their worldly possessions. How much more painful it is to accept the reality that, for most of Europe during and after World War II, the agony of the Jews was at best irrelevant and at worst deserved.

Silver

Continued from page 19
the programs were in English, as was a brochure distributed to those who attended, but many Yiddish songs and presentations were included.

Participants and leaders in the programs came from Europe, Israel and many cities in the United States and in the Dominion. In the *Forward*, S. Simchavitch, who was one of the speakers, writes that many who attended the gatherings discovered for the first time what a cultural wealth Ashkenazic people have created.

Clogged roads, courts

In one column, K. Shor, of the *Forward* discusses two scarcities in Israel. One is the shortage of space for vehicles in Tel Aviv, to which a million autos come daily. So a clamor has gone up for the construction of a subway. But that would cost \$7 billion. People outside of Tel Aviv, complain that it wouldn't be fair for all Israelis to have to provide for the comfort of the residents of one city. So the subway proposal has been stalled. There's also a shortage of judges, according to Aaron Barak, the country's chief justice. Cases are backed up for years, and

the country urgently needs 400 new judges. But that would involve the outlay of millions. Once again, there's a stalemate.

Black heads shul

A first? A black American, Rodney Sampson, was elected president of a synagogue: the Arlington-Fairfax Jewish Congregation (Conservative). A native of Cherry Hill, N.J., a graduate of the Air Force Academy in Colorado, Sampson converted to Judaism six years ago. His rabbi, Marvin Bosch, praised the new president, who is 34. He's married to Susan, with whom he has had two children: the youngest experienced his brit one day before his father was installed.

In the *Forward*, Herman Taube writes he's heard of another Negro who was elected president or a board member of a Reform synagogue in Ver-

mont. He's not sure. But he does report that the Jewish Center of Fairfax County has learned that the county numbers 60,000 Jews. A sharp increase over the course of several years. The county also boasts 15 synagogues.

Nonviolent justice

With all the turmoil in Israel, it's forgotten that thousands of Arabs live normal lives in the Jewish state. An item in the *Forward* reveals something of that integration. In Jaffa, an Arab mother sent her child to a government-run kindergarten. The school refused to admit the youngster on the grounds that it is teaching the pupils good Hebrew, and an Arab child's language would distract them. The mother appealed and a court ruled against the school. The child was admitted. (K. Shor, in the *Forward*).

Luria

Continued from page 20
was even a bit of a gossip. He was, as you have seen, an intelligent animal, and he kept his eyes open even at night. I suppose he had a lot to talk about.

Usually he came home after an hour or two. My mother would hear him scratching on the door and let him in. One night there was no scratching and no Taryag. We missed him terribly and kept hoping that he would find his way back to us. Yet Taryag was not a cat to get lost. After enough time had gone by, we knew that Taryag had deserted us. But why?

We had our answer a few weeks later. My mother had a question of *kashrut* to ask of the rabbi about a meat pot which had been spattered with butter from a frying pan. The rabbi lived a half mile away, and my mother took me along for company.

While the rabbi was pondering my mother's question, my attention was attracted to a cat which lay in a ball on the rebbitzin's rocking chair. A black cat with a white face! Joyfully I cried, "It's Taryag! We found Taryag!"

I picked Taryag up and cuddled him in my arms. I stroked his fur and called his name. I tried to get him to play with a marble as he used to do. It was no use. He didn't scratch me or go phht — re-

member, he was a peace-loving cat — but he looked annoyed, as if he wished I would leave him alone. The first chance he got he jumped back on the rocking chair, closed his eyes and made believe he had never known me.

Luckily the rabbi had been so busy with his *kashrut* problem he hadn't yet found out Taryag's secret. He peered over the top of his glasses and asked curiously, "What's all this fuss over a cat?" He was willing to let us have Taryag back, but my mother wouldn't have him. I begged and pleaded, but I couldn't change her mind.

All the way home my mother was tight-lipped. But looking down at Taryag's familiar nook near the stove, she suddenly blurted out, "Our house wasn't religious enough for him. Nothing would do for him but a rabbi's house. Let the cat stay there."

Miserable as I was over losing him, I had to admit after a time that Taryag had done the right thing. After all, he had been brought up in a synagogue. A cat with a dream of carrying out all 613 mitzvot needed all the help a rabbi could give him. Even so, as everyone knows, a cat has nine lives.

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

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LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225 or e-mail: jpost@surf-ici.com. Handwritten letters will not be accepted. Letters may be edited for publication. Letters must be signed, but signatures may be withheld upon request.

Whose Halachah do we follow?

Dear editor,

Fellow former Orthodox, present Conservatives, who sometimes feel guilty about joining with Reform, or with our own changes, attitudes, efforts for recognition.

The mouthings of our Orthodox opponents are driving me to the arms of Reform, to the leftwingers in our own movement, and to the secularists in Israel.

Did you hear the latest put from Minister Neeman, who in his frustration at not arriving at a compromise, comes out with the old worn-out accusation against Reform that it was against Zionism a hundred years ago. He forgets that 90 percent of Orthodoxy was against Zionism then, and about 50 percent are still opposed to Zionism today.

Did you hear this latest? Haaretz reports that 27 percent of religious youth in Israel thinks it was proper to kill Rabin.

Rabbi Lau thinks if not for Conservative and Reform there would now be 30 million Jews in the United States. I would like to ask him why in the State of Israel, where for fifty years, Conservative and Reform were miniscule, there are not more Jews, and more religious Jews than there are?

Neeman, Lau, and all the Orthodox defenders of the faith, drag out the term "Halakhah" as a shield behind which they hide their inability to produce a viable Judaism for Israel or the Diaspora,

and also as an offensive weapon with which to attack us apikorsim, meshumadim, worse than secularists, Christians and all forms of non-orthodoxy.

Notice they do not use the word "Torah" or "God" but "Halakhah." Why? Have they given up on Agadah? On Midrash? On God? Is Halakhah supposed to squelch all discussion, seal all debate and always grant Orthodoxy the final say?

Let's lay the Halachic cards on the table. Let's stop sparing with clichés, such as Pluralism, Unity, Separation of state and religion, religious compulsion, Democracy, and ask the honest question: Which Halakhah are we talking about?

Is Halakhah davening three times a day, eating kosher, observing the laws of Mikveh, not shaking hands with women, not allowing a woman to wear a tallis? Is Halakhah only the nice things such as Shabbat candles, Seudah Shlishit, Teshuva, Tzedaka, or are there areas of Halakhah, on the books, unchanged by the Orthodox or the non-Orthodox, that are immoral, inhuman, outrageous, but not posing any problem, presumably, either because they are assumed to be obsolescent, rarely come up, or not realistic for the near future?

Here is my list, and you are welcome to add to it. And the Orthodox are welcome to say, once and for all, whether they have given up these outrages, or if they were given total authority by the voters in Israel

for a State of Halakhah, would they apply these parts of Halakhah, or not?

1. A Kohen may not marry a Goyet because she is assumed to have been a Zonah before her conversion. I recently published an article in the Jerusalem Post about this, and it appeared in the international edition, and a Goyet in the States wrote me she was in shock about it.

2. The wife of a Kohen who is raped may not continue to be his wife, because even rape classifies her as Zonah.

3. Yibum is not allowed today, but the brother must still have his shoe removed and his sister-in-law who has been widowed, spits in his presence, to express contempt for his refusal to build up his brother's house, even though he is not allowed to do so.

4. Halakhah demands the election of a King.

5. Halakhah demands rebuilding the Temple and reinstitution of Sacrifices.

6. Halakhah demands the killing of the Mosur and the Rodef.

It is on this basis that the above mentioned 27 percent of Israeli religious youth consider the act of Yigal Amir not only as Halachically valid, but as Halachically demanded.

7. Halakhah demands the rule of Halakhah through a Sanhedrim, not the rule of a Knesset elected by the people, and open to non-Orthodox Jews as members of it. Ten years ago Rabbi Peretz of Shas said that in a State of Halakhah the Knesset would not be necessary.

8. Halakhah demands the

rights of divorce to be in the hands of the husband, and the wife remains an Agunah as long as she cannot prove her husband's death or get a get from him.

9. The Shulchan Arukh still has a section on Hilkhot Avadim.

Is this section obsolete, still valid, or what?

10. Halakhah demands the bringing down of the Apikores (not only the Con-

servative and Reform) to the pit, and the removal of the ladder so that he stays in the pit. If he asks for the ladder, you tell him that you need it to get your child down from the tree.

I am ready to provide the sources in the texts of Halakhah for these Halachic gems, if anyone doubts their plausibility.

It is time to stop apologizing for Reform opposition to

Continued on next page

Krupnick

Continued from page 22

with two witnesses of the Chief Rabbinate. Conversions could be made with the participation of a Reform or Conservative rabbi together with a Rabbinate representative. A single institute for conversion studies would be set up and managed by the Jewish Agency. The Reform and Conservative accepted the pattern, having achieved their goal of recognition, but the Orthodox hesitated, insisting on more reservations. In the dominating National Religious Party, Knesset leader Rabbi Hanan Porat, Ministers Hammer and Levy favored continued negotiations leading to an agreement in the spirit of Halacha. Suddenly a delegation of 15 Reform and Conservative representatives swept in upon Israel with threats that unless Reform and Conservative rabbis and members be recognized immediately, funds would be cut off from Israel and even Americans would be against Israel including the Congress and President Clinton.

They ordered the local Reform and Conservative to appeal to the Supreme Court immediately. Ne'eman's reaction was: "This is the most damaging decision by Jews since the destruction of the Second Temple." Minister Zevulun Hammer immediately prepared to present two law proposals to the Knesset. From all sides came the cry against the usurpers, who were accused of combining with the opposition in order to topple the government. Others accused the Reform and Conservative in using the occasion for a battle in order to strengthen their positions in the United States. In any case the battle lines were drawn. Suddenly with some local presidential influence, the at-

mosphere changed and the Ne'eman committee given authority to continue working towards an acceptable solution.

Meanwhile we had an opportunity to hear a number of serious reactions to the entire process. Typical was the statement of Knesset Member Avner Shaki: "How can I possibly call a person a rabbi who eats pig meat; who performs joint marriage ceremonies with a priest in a church on Shabbat; who marries off two lesbians or homosexuals? Is that Judaism? Can I trust him?"

Similar arguments by the Rabbinate pose serious questions. We think back of years gone by when we and other college and yeshiva students taught Sunday school in Reform Temples. Our brother taught at Temple Shalom in Chicago. The rabbi was Louis Binstock, vice chairman of the anti-Zionist Council for Judaism, who invited the staff to his home; and on his table was a shiny Virginia ham. We recall our brief visit to Temple Emanuel on Fifth Avenue, New York on shabbat morning, wearing a small kippah. An usher approached us and ordered: "Please remove your head covering or leave." We left. We recall Chicago's Temple Sinai, with services on Sunday only. This temple 100 years ago had its board vote unanimously to donate all its Torah scrolls to the Oriental Institute of The University of Chicago.

Since then the Reform movement has come a long way. Some ask, "Has it really?" Others ask a similar question about the Conservative movement. The diaspora is a heavy burden.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel.

MYSTERY PERSON

Do you know who's who?

- The Mystery Person is another one of those Baltimoreans that seem to want to dominate American Jewish organizations.
- The Mystery Person is president of a national Jewish organization.
- The Mystery Person is about to be elected president of a national Jewish organization.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Whose Halachah do we follow?

Continued from prev. page
Zionism a hundred years ago, and for Conservative changes in Halachah, and to challenge the Orthodox either to adopt the process of change themselves, or admit that they are prepared to apply the unpleasant and embarrassing aspects of Halachah, as well as its beautiful, moral and uplifting parts.

Jacob Chinitz

Reader rebukes Herrmann, Peck

Dear editor,

When attacking homosexuals (letter, Sept. 10), Klaus J. Herrmann reveals only his bigotry and his backwardness. He seems never to have heard the saying "live and let live." For his information, some people like apples, some like oranges, some like both, and some like neither. What business is it of his what they like? The consensus is growing that sexual orientation and how people lead their private lives are not public concerns.

Bigots inevitably paint the devil blacker than he is. Mr. Herrmann is presumably too engrossed in his anger and scorn ever to have time to make friends with some same-gender couples. Has he ever visited a gay house of worship, a gay school, or a gay service organization? Has he ever met an openly gay rabbi or an openly gay cantor?

My grandson (a professor of surgery at an Ivy League school) and his companion (a professor of law at the same school) have enjoyed a monogamous, committed, happy and rewarding relationship for 11 years. They are now adopting a baby with AIDS who was abandoned by heterosexual parents and whom no heterosexual couple could be found to take.

No, all you people with dirty minds, it's not a boy my grandson and grandson-in-law are adopting in order to have sex with, but a girl, whom they love out of pure altruism.

If only bigots like Mr. Herrmann were willing to remove their blinders and judge people without preconceptions, they might be amazed at the discoveries. Miss Peck, your other resident homophobe, would do well to accompany Mr. Herrmann on that journey of discovery and self-discovery.

Has it ever occurred to Mr. Herrmann and Miss Peck that they probably admire and respect certain people who are closet homosexuals? If those people in the closet came out to them, would they stop admiring and respecting them?

Has it ever occurred to Mr. Herrmann and Miss Peck that they probably have at least one close relative who is a closet homosexual? If that relative came out to them, would their love, admiration, and respect cease?

Has it ever occurred to Mr. Herrmann and Miss Peck that immature people like themselves often try to compensate for their sexual frustration, their unfulfilled yearning for power, or their feeling of inferiority by bashing people something over which they have no control (like their sexual orientation or the color of their skin)?

Mr. Herrmann and Miss Peck are as morbid as people who despise others because of a physical deformity. A piece of advice: the mature way of dealing with your personal problems is not by hating others gratuitously but by seeking professional help to cure your own ills.

Sholem-Yankeo Abramovitch
Society Hill Towers
Second and Locust Sts.
Philadelphia, PA 19106

Writer defends Moses Mendelssohn

Dear editor,

"The Jewish Post and Opinion" published a letter "Writer rebuts Klaus Herrmann" which contains incorrect statements about Moses Mendelssohn, the great Jewish philosopher and fighter for the emancipation of the Jews in Europe.

Since the description of Moses Mendelssohn is very unjust, I ask you the favor to publish my letter in defense of a man who was a loyal and religious Jew and a great human being. I think that he deserves a defense in the Post and Opinion. I should appreciate your cooperation.

H.H. Bremner
8659 Brookshire Ln.
Saint Louis, Mo 63132
Moses Mendelssohn's Loyalty

The "Jewish Post and Opinion" published a letter written by Judith and Jonathan Levi, New York, NY, which contained a rebuttal of Klaus Herrmann. They stated that the so-called "Classical" Reform is almost dead.. I myself

think that the writers are right in this respect.

Unfortunately, the writers committed also serious errors. They made the incorrect statement that Moses Mendelssohn was the founder of Reform Judaism. Nothing could be farther from the truth.

In his book "Jerusalem" Moses Mendelssohn wrote on such subjects as religious and political tolerance and the separation of Church and State. Although he firmly advocated emancipation and full civil rights, in religious respect he remained a strictly observant Jew. He pleaded with the Jews to hold on to their "particularism" and to the absolute authority of Jewish laws and tradition, to the law revealed by God. Some of Moses Mendelssohn's children and grandchildren rejected his teaching after his death. That was tragic, but it was not his fault. Jews and Christians admired the "So crated of Berlin" and the great poet and writer Lessing wrote a play "Nathan de Weise"

Peck

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which should be able to build anywhere they damn well choose! Will there continue to be emergency sessions from the world wide leaders in the United Nations every time Israel decides to build a shopping center or bowling alley?

The press continuously portray the Arabs as a poor downtrodden people who are being oppressed by a modern day Goliath, that being, Israel. Arafat, that terrorist? The man with the lizard face and three day beard? He is white washed and paraded as a peace-loving statesman who's long suffering which has been caused by the Jews will hopefully culminate in building a state for his people, with Jerusalem as it's capital. His Hamas buddies are released from jail and go on to bomb a Tel Aviv restaurant. Somehow, it is Israel's fault because they pushed the Arabs to the brink of irrationality. The evening news neglected to show the children wearing their Purim costumes who were traumatized and maimed on the evening news. Also interesting how everytime that murderer Arafat sees fit to tirade against Israel he gets full coverage. Yet, Israel's Prime minister is briefly shown and, some moronic reporter analyzes what they interpret what they think he might be saying. Nor, did I see on the international

(Nathan and Wise) which was a portrait of Moses Mendelssohn did more than anybody else in his time to cause a breach of the ghetto, to end the medieval conditions and to bring about the emancipation of the Jews in Europe,

Friedman's songs OK, in their place

Dear editor,

Morton Gold's column of Oct. 8, (I usually get my P&O two weeks late), seemed to be an apology for telling it "as he heard it". His earlier column reviewing Debbie Friedman's CD needs no apology. He must have taken a lot of "heat" for that critique since Ms Friedman has quite a large following. But there are those of us who think her pop music may be fine in a concert hall but not in a synagogue for a religious service.

I have attended High Holy Day services where Ms.

Friedman "performed" as part of the service and, like some others in the congregation, felt that her music trivialized the moment. Her music is without "neshuma." Her monotonous melodies sound as liturgical as "Hava Negila."

As for Mr. Gold: Keep telling it as you hear it without restraint. You're obviously qualified to write the excellent comment you do. And, not only do I look forward to your astute comments, but I send every one of your columns to my son who will be teaching a course in Jewish music history at the University of Arizona.

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press show how the Arabs, ten thousand strong were having a celebration within minutes of the announcement of the suicide bombing.

The responsibility for terrorism lies directly with Arafat and the perpetrators themselves. The blame also lies with the brothers of Hamas who support, encourage, train, recruit, equip, support and organize them.. As far as I'm concerned, it also lies with irresponsible news that exacerbate the situation by constantly referring to their outrage and frustration which somehow justifies their unspeakable actions. Better they should as vigorously investigate the startling news that Arafat was well appraised of the World Congress Center's bombing.

I want to scream when I see the foreign news and the United Nations promote a new country for the Arabs on the shoulders of the tiny country of Israel. Jerusalem? A divided state? We all know how well that worked when they tried it in Berlin. I find it amazing how there is chaos and mayhem all over the world. People are dying daily all over in Africa, and Angola and Albania is on the verge of civil war. No one has however, told that to CNN and all they can center on, every fifteen minutes it seems, is Israel.

Whenever, they can por-

tray Israel in a bad light, they gleefully do. With all the other problems in the world right now, how does the United Nations find the time to meet as usual in emergency sessions to give a vote against Israel? For what? Oh yes, building a housing project in land owned by Jews in it's own country for both it's Jewish and Arab residents. It nauseates me.

I suppose those that have read me for awhile are by now aware that I'm not for capitulating to the demands coming out of Gaza, Cairo or Damascus.

As far as I'm concerned the world won't be happy until Israel withdraws to the 1949 armistice lines on all the fronts. The world itself, would suffer, but it would make them happy to see Jerusalem cut in half and turning over it's very heart for the Palestinian state.

People weren't concerned when Henry Kissinger wrote three decades ago that "The Americans tend to lean over backwards to avoid the conclusion that the Arabs are violating." It was true then and hasn't gotten any better. The only thing those terrorist animals understand is strength and force. Israel must stay strong and not let it's security be decided by biased United Nations meetings and CNN reporters.



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BOOK REVIEW

Swiss/Nazi alliance is exposed

Reviewed by MARJORY ZERIN

Nazi Gold, by Tom Bower. New York: Harper/Collins Publishers. 1997 381 pp. \$25.00.

If British investigative journalist Tom Bower's carefully documented *Nazi Gold* (HarperCollins, 1997) is to be believed, one can infer that, both Hitler's war against the Western world, and the reconstruction of Europe were significantly bankrolled with Jewish-owned assets stolen by the Germans and exploited by the Swiss banks, insurance companies, and lawyers who relied with impunity on Allied inaction, if not indifference.

Nazi Gold is a shocking exposure of a 50-year conspiracy by the Swiss to steal deposits

of European Jews and to help German Nazis hide money and other assets looted from Jewish Holocaust victims. Author Tom Bower details in full for the first time the despicable role played by the Swiss banks and the Swiss government in exploiting World War II and the persecution of the Jews to their financial advantage and that of their Nazi clients both during and after the war.

Based on intensive research financed by the Simon Wiesenthal Center, Bower describes how Swiss industries manufactured and sold military equipment to the Germans during the war at a substantial profit, then, after the

war, cynically turned away survivors and heirs of victims of the Holocaust with lies, obfuscation, and impossible-to-satisfy demands for proof of relationship to deceased depositors.

Bower, a distinguished British journalist, author, and award-winning BBC documentary producer, brings the reader right up to February of 1997 and President Clinton's announcement, with the concurrence of the British and French, that looted gold seized by the Allies in 1945 now valued at \$68 million will be frozen until claims that some ingots were manufactured from Jewish jewelry and dental fillings are given

proper consideration. He chronicles the dramatic turnaround in the attitude of the Swiss banks and government when Edgar Bronfman, Israel Singer and Elan Steinberg of the World Jewish Congress assume command of the negotiations subsequently building an alliance with Sen. Alfonse D'Amato of New York to flood the media with revelations of a half century of Swiss misappropriations and duplicity.

Bower's account concludes with Clinton's charge to Undersecretary of Commerce Stuart Eizenstadt, U.S. special envoy for property restitution in Central and Eastern Europe, to conduct an inter-agency search for archival evidence against Switzerland. With the promise of more em-

barrassing revelations about Switzerland's nefarious trade in looted gold with Germany's Reichsbank to be compiled by a U.S. historian from classified documents under the control of Eizenstadt, Switzerland's frustrated politicians crumbled and accepted an invitation to negotiate.

Bower offers fascinating profiles of a group of dedicated Treasury Department officials who struggled tirelessly for many years with the blessing of Secretary of the Treasury Henry Morgenthau but with little support from the State Department to get the Swiss to release Jewish deposits to their rightful owners. Previously unheralded portraits are provided of those

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ABOUT BOOKS

By JACK FISCHER

In time for the holidays is *Jewish Family and Life: Traditions, Holidays, and Values for Today's Parents and Children*, by Yosef I. Abramowitz and



Rabbi Susan Silverman. Both authors are editors of the online magazine *Jewish Family Life*. A feature of this important book is a "Hands-On Judaism" section suggesting family activities and a section of questions and answers about special situations. Golden Books (this month, \$25).

A book of unusual interest is *From Berlin* by Armando, trans. by Susan Massotty. The author is a Dutch artist and writer who has lived in Berlin since 1979. He has interviewed many "witnesses" who have continued to believe in the Third Reich, and others who have suffered from the Nazi era. One woman recalls her half-Jewish uncle who miraculously managed to keep his job, only to be threatened with deporta-

tion by the Russians at the end of the war. Reaktion (Consortium, dist.) (this month, \$18.95).

Next month Harcourt Brace will publish *The Illustrated History of the Jewish People*, edited by Nicholas DeLange. The editor is a reader in Jewish studies at Cambridge University. In his preface he has written "that recent research has underlined the distance between the real beginnings of the Jewish people and the story as recounted in the Bible." The book, therefore, is written from the vantage point of the late 20th century, incorporating new information derived from archaeological findings and recent research. (\$36).

The author of *Madam Secretary: A Biography of Madeleine Albright*, Thomas Blood, dismisses as unfounded the rumors that Albright deliberately misrepresented her surprise at finding that she had Jewish grandparents who perished in the Holocaust. The biography will be published by St. Martin's/Dunne (Nov., \$24.95).

The 15th and latest Belva Plain novel will arrive in bookstores in November. It is called *Homecoming* and the plot involves Orthodox Jews and intermarriage. Delacorte (\$16.25).